PROSODIA GRÆCA,

SIVE

METRORUM GRÆCORUM

EXPOSITIO;

NECNON

DISSERTATIO, ANGLICÈ SCRIPTA,

DE USU DIGAMMA

HOMERI CARMINIBUS;

ET

REGULIS HEXAMETRI EJUSDEM PRÆCIPUIS:

CUI ADJICITUR

LIBER PRIMUS ILIADIS,

CUM

NOTIS.

STUDIO

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DE

PROSODIA GRÆCA.

PROSODIA est ea Grammaticæ pars, quæ syllabarum quantitates, versuumque pangendorum artem præcipue tradit.*

I.

De Quantitate ancipitum vocalium in ultimis syllabis.

I. De Ancipite A.

A in fine plerumque corripitur, ut τράπεζα, μοῖρα, ἱππότα, &c.

Exceptiones.

1. Nomina in δα et θα; ut Λήδα, Σιμαίθα, &c.

— in ρα plerumque, diphthongo non præcedente, ut πήρα, ἡμέτερα; præter adject. πέπειρα. Longis etiam junge φαίδρα, λαύρα, σαύρα, αὔρα, κάρα, αἴθρα, πλεύρα.

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* Meminerint discentes duas esse longas vocales, η, ω; duas breves, ε, ο; et tres ancipites, α, ι, υ.

2. Nomina in εια a verbis in εύω, ut προφητεία, vaticinatio, βασιλεία, regnum, at α in βασίλεια, regina, brevis est.

3. — in ια; ut φιλία. Excipe adject. δῖα, μία, πότνια.

4. Polysyllaba in αια; ut κεραία, δικαία, &c.

5. Vocativus nominum in ας primæ declinationis; ut ὦ Αἰνεία: et vocativus poeticus tertiæ, ut Πολυδάμα.

6. Articulus fœmin. dualis primæ declin. ut τὰ μέσα.

7. Doricum α genitivi; ut, βορέα, pro βορέου.

8. Attici accusativum nominum in εος plerumque producunt, analogiam genitivi in εως fortasse sequentes; ut, Ατρέα, Θησέα.

¶ 2. Αν in fine.

Finita in αν plerumque corripiuntur; ut, τράπεζαν, ἔτυψαν, μέλαν, &c.

Exceptiones.

1. Accusativus primæ declinationis cujus nominativus producitur; ut, Αἰνείαν, φιλίαν.

2. Πὰν, nisi in compositis; item adverbia, ut, ἄγαν, λίαν, πέραν, &c.

3. Nomina mascul. in αν; ut, Τιτὰν.

¶ 3. Αρ in fine.

Finita in αρ corripiuntur; ut, μάκαρ, νέκταρ, &c.

Excipe monosyllaba in αρ; ut, κὰρ, ψὰρ.

¶ 4. Ας in fine.

Ας in fine corripitur; ut, κέρας, ἀρκὰς, τύπτοντας: et Doricus accusat. pluralis primæ declin. ut αὐτᾶς.—*Vide Theocrit. Idyll.* 3. *l.* 2. et 3.

Exceptiones.

1. Omnes casus primæ declin.; ut, Αἰνείας, τῆς φιλίας, μούσας; quibus adde τὰς articuli.

2. Omnia in ας quæ genitivum in αντος habent; ut, Αἴας, τύψας, ποιήσας, quibus adde τάλας.

3. Accusativus plural. pronominum; ἡμᾶς, ὑμᾶς, σφᾶς, quibus adde κρὰς.

II. De Ancipite I.

Ἰ in fine plerumque corripitur; ut, μέλι, Αἴαντι, τύπτουσι, νῶϊ, ὅτι, &c.

Excipe nomina literarum, ut, πῖ, ξῖ, et syllaba κρῖ; quibus adde paragogen pronom. et adverb. ut, οὑτοσὶ, δευρὶ, ὁδὶ.—ἐνὶ habet ἰ correptum.

¶ 1. Ἰν in fine.

Ἰν plerumque corripitur; ut, νὶν, σφὶν, ἥμιν, πάλιν, πόλιν, πρὶν.*
Hinc tamen excipe ἡμῖν et ὑμῖν cum circumflexo; τὶν Dorice, pro σοί. δελφὶν, ἀκτὶν, ῥὶν.

¶ 2. Ἰς in fine.

Ἰς plerumque corripitur; ut, Πάρις, πόλις, δὶς, τὶς.

Excipe nomina monosyllabica, et quæ duas terminationes nominativi habent; ut, κὶς, λὶς; ἀκτὶς, δελφὶς. Quibus adde nomina in ις quæ penult. genitivi producunt; ut, ὄρνις, κνημὶς, κρηπὶς, &c.

III. De Ancipite Υ.

Υ finale corripitur; ut, σὺ, δάκρυ, ἄστυ, &c.

Excipe tertiam imperfecti et aoristi secundi verborum in μι; ut, ἔφυ, ἔδυ, &c.: quibus adde nomina literarum, ut, μῦ, cum ὗ, γρῦ, et ἀντικρὺ.

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* Nunquam commune est, ut sæpe fertur.

¶ 1. Υν in fine.

Υν plerumque corripitur; ut, ζευγνὺν, νὺν conjunctio, βαρὺν, &c. Excipe nomina quæ duas terminationes habent; ut, φόρκυν, et φόρκυς; et accusativum ab υς longa; ut, ὀφρῦν, μῦν; quibus adde primam singul. indicat. aorist. secund. verborum in μι; ut, ἐδείκνυν, ἔφυν, &c.

¶ 2. Υρ in fine.

Υρ finale producitur, ut, πῦρ, ignis.

¶ 3. Υς in fine.

Finita in υς corripiuntur; ut, πῆχυς, βαρὺς, ὀξὺς, &c.

1. Excipe oxytona et circumflexa quæ ος purum genitivi habent; ut, πληθὺς, ὀφρὺς, et quibus sunt duæ terminationes; ut, φόρκυς, &c.

2. Excipe etiam monosyllaba; ut, μῦς, σῦς, et terminationes verborum in μι; ut, ἐδείκνυς, ζευγνὺς, &c.

II.

De Incrementis Ancipitum.

I. Incrementa in A.

Crementa in A plerumque brevia sunt; ut, σῶμα -ᾰτος, κρέας, νέκταρ, μέλαν, &c.

Excipe nomina masculina in αν, ut, Τιτὰν -ᾶνος; item Æolicum genitivum, ut, Αἰνείᾱο, Μουσᾱων.

His adde κρὰς, κρᾱτος, κεράας -ᾱτος, ψὰρ, θώραξ, ἱέραξ, κόρδαξ, νέαξ, ῥάξ, φαίαξ, φέναξ.

II. Incrementa in I.

Ι incrementum plerumque breve est; ut, ἔρις, ἔρῐδος, μέλι, &c.

1. Excipe nomina duarum terminationum; ut, δέλφις -ῖνος,

ἀκτις. Item monosyllaba; ut, θὶν -θῖνος, θρὶψ; præter λὶς, θρὶξ, στὶξ, et τις.

2. Quædam in ις -ιδος, et ιθος, ut etiam in ιξ -ιγος, et ικος; ut, κνημὶς -ῖδος, ὄρνις -ῖθος, μαστιξ -ῖγος, φοίνιξ -ῖκος.

III. Incrementa in Υ.

Crementa in υ plerumque corripiuntur; ut, μῦς, μῦος; γόνυ, πῦρ, &c.

Excipe ea quæ duas terminationes habent; ut, φόρκυς, et φόρκυν -ῦνος; quibus adde κήρυξ -ῦκος.

III.

De Penultima Verborum.

Ancipites ante σι sunt longæ; ut, τετύφᾶσι, δεικνῦσι.

Ancipites futuri primi a verbis in ζω præsentis sunt breves; ut, θαυμάζω, θαυμᾰσω; νομίζω, -ῐσω, κλύζω, -ῠσω. Sed ab αω præsentis post vocalem, vel a ραω, sunt longæ; ut, θεάω, θεᾱσω; δράω, δρᾱσω. Quibus adde ισω et υσω a verbis puris, ut, τιω, τῖσω; ἰσχυω, ἰσχῡσω.

Composita et derivata plerumque eandem cum primitivis quantitatem adsciscunt, ut, τῖμη, honor; ἀτῖμος, inhonoratus; κρῖνω, ἐκρῖνον.

A privativum breve est nisi in vocibus plusquam trisyllabis, omnes vocales breves habentibus; tunc apud Epicos producitur, ut, ἄτῖμος, ᾱθάνατος.

Ἀρι, ἐρι, βρι, δυς, ζα, in compositione corripiuntur, ut, ζᾰθεος.

IV.

De Positione.

1. Brevis vel anceps vocalis ante duas consonantes vel duplicem plerumque producitur; ut, στέμματ᾽ ἔχων. *Homer.* ἀζηχὴς ὀδύνη. *Id.* ὅς τέ με. *Id.*

2. In Heroico carmine brevis vel anceps vocalis ante mutam et liquidam plerumque producitur, *

ὣς ὁ πρόσθ᾽ ἵππων καὶ δίφρου κεῖτο τανυσθείς. *Hom.*

3. In Tragicis vocalis initio vel in media vocis sæpius brevis est ante mutam et liquidam; semper in fine, ut,

αὐτός θ᾽ ὅπλισμα τοὐπιδαύριον λαβών. *Eurip. Suppl.* 724.
– – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ –

τί χρῆμα δρῶντα; ποῖον ἄνδρα καὶ λέγεις;
⏑ – | ⏑ – |
Soph. Œdip. Tyr. 1130.

καί μ᾽ ἦμαρ ἤδη ξυμμετρούμενον χρόνῳ. *Id.* 73.
– – | ⏑ – | – – | ⏑ – | ⏑ – | ⏑ –

4. Tragici aliquando vocalem ante μν corripiunt; sic,

δίδως ἑλέσθαι θυγατρὶ μνηστήρων ἕνα. *Eurip. Iph. Aul.*

5. Vocalis brevis, secundam pedis partem terminans, ante ῥ in vocis sequentis initio, apud poetas scenicos producitur; ut,

σὺ δ᾽ οὐκ ἀνέξει; χρῆν σ᾽ ἐπὶ ῥητοῖς ἄρα. *Eurip. Suppl.* 461.

τοῦτ᾽ ἔστιν ἤδη τοὔργον εἰς ἐμὲ ῥέπον. *Soph. Œdip. Tyr.* 847.

6. Comici vocalem brevem ante tenues π, κ, τ, et aspiratas φ, χ, θ, sequente quavis liquida, et ante consonantes medias β, γ, δ, sequente ῥ, semper brevem servant. *Dawes.*

7. Comici et Tragici vocalem brevem ante consonantes medias, sequente quavis liquida, præter unicam ῥ, fere semper producunt. *Id.*

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* Nonnulli ferunt vocalem brevem inveniri correptam ante πτ et σκ. scil. in Αἰγύπτιας. *Il.* 9, 383. et Σκαμάνδριον, 6, 482. Verum prior rectius trisyllabica vox habenda est et posterior antiquitus videtur esse Καμάνδριον.

Euripides, ut ait Porsonus, ad Hecubam, l. 302, syllabam ante βλ, γλ, γμ, γν, δμ, δν, semper longam servat: Alii autem Poetæ scenici nonnunquam brevem reddunt.

8. Comparativa in ιων desinentia Atticè penultimam producunt: Ionicè et Doricè corripiunt; ut,

> δεξιότητος καὶ νουθεσίας ὅτι βελτίους τε ποιοῦμεν.
> – ∪ ∪ | – – | – – | ∪ ∪ – | ∪ ∪ – | – – | ∪ ∪ – |
>
> *Aristoph. Ran.* 1009.
>
> ξὺν ἀνδράσιν κάλλιον ἢ κενῆς κρατεῖν. *Soph. Œdip. Tyr.* 55.
> ∪ – | ∪ – | – – | ∪ – | ∪ – | ∪ –
>
> καὶ πολὺ καλλίονες ϗ μείζονες εἰσοράασθαι. *Hom. Odyss.* 396.
> – ∪ ∪ | – ∪ ∪ | – – | – ∪ ∪ | – ∪ ∪ | – –

II. Vocalis et Diphthongus ante Vocalem.

1. Elisiones * ad arbitrium poetarum plerumque factæ sunt. Sed vocalis ι in ὅτι nunquam a Comicis eliditur; neque vocalis in dativo plurali a quovis poeta.

2. Diphthongus verborum vel participiorum solum apud scenicos eliditur: hoc sæpe fit apud epicos; quibus elisio οι pronominum nonnunquam conceditur.

3. Apud Atticos poetas diphthongi οι et αι sæpe media in voce corripiuntur; ut, †

> κἄμ᾽ ἂν τοιαύτη χειρὶ τιμωρεῖν θέλοι. *Soph. Œdip. Tyr.* 140.
> – – | ∪ – | – – | ∪ – | – – | ∪ –

Vide etiam l. 13, 435, 537. *Aristoph. Ran.* 1008-9, ut supra. Nub. 579.

> ἰκταίου κότος. *Æschyl. Supp. l.* 381.
> – ∪ | – ∪ |

4. Diphthongi ει et ευ nunquam apud eosdem corripiuntur.

5. In Iambicis pariterque Trochaicis numeris vocalis longa aut diphthongus ante aliam vocalem vel diphthongum, vocem incipientem, nunquam corripitur.

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* α præpositionis παρὰ ante consonantem sæpe eliditur; ut, παρ᾽ δὲ δυ᾽ ἀμφίπολοι. *Hom.*

† Pronuntiatum esse verisimile est, το | γαυτῃ et ἰκτα | you.

III. De Contractione.*

1. Omnis syllaba ex contractione longa fit.

πέφευγα· τἀληθὲς γὰρ ἰσχύον τρέφω. *Soph. Œdip. Tyr.* 356.

2. Duæ longæ vocales nonnunquam in unam longam contrahuntur; sic,

ἢ οὐχ ἅλις. *Hom. Il.* 5. 349.

3. Brevis et longa in unam longam; ut,

πλεων ἐπι οἴνοπα πόντον. *Odyss.* 1. 183.

μή μοί τι Θησέως τῶν δὲ μηνύσης τόκῳ. *Eurip. Hippol.* 522.

Vide etiam *Soph. Œdip. Tyr.* 630.

4. Apud Epicos et Bucolicos, brevis et longa in unam brevem ante vocalem, vocem incipientem, contrahuntur; † sic,

χρυσέῳ ἀνὰ σκήπτρῳ. *Hom. Il.* 1. 15.

5. Brevis et diphthongus in unam longam; ut,

ὑμῖν μὲν θεοὶ δοῖεν, ὀλύμπια δώματ᾽ ἔχοντες. *Hom. Il.* 1. 18.

Vide *Soph. Œdip. Tyr.* l. 640.

6. Duæ breves in unam longam; ut,

Ἀχιλλέως παὶ Νεοπτόλεμε τὸν Μηλιᾶ. *Soph. Philoct.* 4.

Vide *Eurip. Orest.* 393.

7. Apud Atticos articulus cum α brevi semper in α longam coalescit; ut,

λαβὼν πιέζει τἀγαθῷ τὸ δυστυχές. *Eurip. Hippol.* 653.

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* Hoc etiam synecphonesis dicitur.

† Hoc nunquam fit in prima pedis syllaba. Vide "*An Inquiry into Homer's Versification,*" &c.

8. Μὴ οὐ et ἢ οὐ semper apud Atticos, et plerumque alios poetas, in unam syllabam coalescunt; ut,

ποιήσετ᾽· ἢ οὐ ποιήσετ᾽; ἢ τί μέλλετε; *Aristoph. Lys.* 128.

τί δῆτα μέλλει μὴ οὐ παρουσίαν ἔχειν; *Soph. Aj.* 540.

Vide *Aristoph. Ran.* 68.

9. Tragici et Comici fere semper crases in vocibus, ἢ εἰδέναι et μὴ εἰδέναι, ἐπεὶ οὐ, ἐγὼ οὐ, et in concurrentibus ω, ει, et ω, ου, faciunt; ut,

τὸ μὴ εἰδέναι μὲν πρῶτον ἐκλύει κάκης. *Eurip. Hippol.* 1361.

θανόντ᾽ ἐπεὶ οὐ μοι ζῶντι γ᾽ αὖθις ἕξετον. *Soph. Œdip. Col.* 1436.

ἐγὼ οὐκ ἄρα σχήσω, &c.

Aristoph. Lysist. 284. vide etiam 273.

Tirones crases sequentium observent, scil. τοὔνθενδε pro τὸ ἔνθενδε, κᾆτα pro καὶ εἶτα, κἄτι pro καὶ ἔτι, κἀν pro καὶ ἐν, κἂν pro καὶ ἂν, κεἰ pro καὶ εἰ, κἀγὼ pro καὶ ἐγὼ, κἄπειτα pro καὶ ἔπειτα, κἀκ pro καὶ ἐκ, τοὔμον pro τὸ ἐμὸν, οὔμος pro ὁ ἐμὸς, ἐγᾦδα pro ἐγὼ οἶδα, αὔτος pro ὁ αὐτὸς idem, χὤπως pro καὶ ὅπως, ὤνθρωπος pro ὁ ἄνθρωπος, θὤπλα pro τὰ ὅπλα, μοὔστιν pro μοῖ ἐστιν per crasin et ecthlipsin, θἄτερα pro τὰ ἕτερα, &c.

Figurae Dictionis.

Prosthesis apponit capiti, sed *aphæresis* aufert.
Syncopa de medio tollit, sed *epenthesis* addit.
Abstrahit *apocope* fine, sed dat *paragoge.*
Constringit *crasis,* distracta *diæresis* effert.
Litera si legitur transposta *metathesis* exit.
Antithesin dices tibi litera si varietur.

Ruddiman.

V.
De Pedibus.

Pes est nexus duarum pluriumve syllabarum, cujus tempora* sunt vel eadem vel diversa.

Pedes sunt vel *simplices*, ut dissyllabi et trissyllabi; vel *compositi*, ut tetrasyllabi.

Pedes Dissyllabi sunt quatuor.

1. *Pyrrhichius* constat ex duabus syllabis brevibus ᴗ ᴗ, ut, Θεός.
2. *Spondæus*, ex duabus longis, – –; ut, ἥρως.
3. *Iambus*, ex brevi et longa, ᴗ –; ut, γέλως.
4. *Trochæus*, ex longa et brevi, – ᴗ; ut, σῶμα.

Pedes Trisyllabi sunt octo.

1. *Dactylus* constat ex longa et duabus brevibus, – ᴗ ᴗ; ut, ἥλιος.
2. *Anapæstus*, ex duabus brevibus et longa, ᴗ ᴗ –; ut, μεγάλην.
3. *Tribrachys*, ex tribus brevibus, ᴗ ᴗ ᴗ; ut, ἔθετο.
4. *Molossus*, ex tribus longis, – – –; ut, ἡρώδης.
5. *Amphibrachys*, ex brevi, longa et brevi, ᴗ – ᴗ; ut, ὅμηρος.
6. *Amphimacer*, seu creticus, ex longa, brevi et longa, – ᴗ –; ut, ἡγεμών.
7. *Bacchius*, ex brevi et duabus longis, ᴗ – –; ut, νοήμων.
8. *Antibacchius*, ex duabus longis et brevi, – – ᴗ; ut, ἥφαιστος.

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* Notandum est unam longam syllabam æqualem esse tempore duobus brevibus.

Pedes Tetrasyllabi sunt sedecim, et ita ordinantur.

I.

1. *Choriambus*, ex longa, duabus brevibus et longa, seu trochæo et iambo, – ◡ ◡ –; ut, ἡ̄με̆τε̆ρω̄.

2. *Antispastus*, ex brevi, duabus longis et brevi, seu iambo et trochæo, ◡ – – ◡; ut, χο̆λω̄θε̄ντᾰ.

3. *Ionicus a majore*, ex duabus longis et totidem brevibus, sive spondæo et pyrrhichio, – – ◡ ◡; ut, κο̄σμη̄το̆ρε̆.

4. *Ionicus a minore*, ex duabus brevibus et totidem longis, seu pyrrhic. et spondæo, ◡ ◡ – –; ut, Δῐο̆μη̄δη̄ς.

II.

1. *Pæon primus*, ex longa et tribus brevibus, seu trochæo et pyrrh. – ◡ ◡ ◡; ut, Στη̄σῐχο̆ρο̆ς.

2. *Pæon secundus*, ex brevi, longa et duabus brevibus, seu iambo et pyrrhic. ◡ – ◡ ◡; ut, ε̆πω̄νῠμε̆.

3. *Pæon tertius*, ex duabus brevibus, longa et brevi, seu pyrrhic. et trochæo, ◡ ◡ – ◡; ut, κλε̆ο̆βοῡλο̆ς.

4. *Pæon quartus*, ex tribus brevibus et longa, seu pyrrhic. et iambo, ◡ ◡ ◡ –; ut, Θε̆ο̆γε̆νη̄ς.

III.

1. *Epitritus primus*, ex brevi et tribus longis, sive iambo et spondæo, ◡ – – –; ut, ᾰρῑστεῑδη̄ς.

2. *Epitritus secundus*, ex longa, brevi et duabus longis, seu trochæo et spondæo, – ◡ – –; ut, εὐ̄ρε̆θε̄ντω̄ν.

3. *Epitritus tertius*, ex duabus longis, brevi et longa, seu spondæo et iambo, – – ◡ –; ut, σω̄τη̄ρῐᾱς.

4. *Epitritus quartus*, ex tribus longis et brevi, seu spondæo et trochæo, – – – ◡; ut, φω̄νη̄σᾱσᾰ.

His adjungantur quatuor sequentia quæ minus in usu sunt:

1. *Proceleusmaticus*, ex quatuor brevibus, seu duobus pyrrhic. ∪ ∪ ∪ ∪; ut, φῐλŏσŏφŏς.

2. *Dispondæus*, ex quatuor longis, - - - -; ut, ῾ἡρᾱκλεῖδης.

3. *Diiambus*, ex brevi, longa, brevi et longa, ∪ – ∪ –; ut, Ἄνᾱκρĕῶν.

4. *Dichoræus*, sive duobus trochæis, – ∪ – ∪; ut, Ᾱρχĕδῆμŏς.

VI.

*De Metris.**

Metrum proprie constat ex duobus pedibus, quia in scenicis spectaculis tibicen, qui rythmum et tempus moderabatur, solum pede uno ictu percutiebat, dum actor duos pedes pronuntiabat.

Accidunt unicuique pedi sublatio, quæ *arsis* dicitur, et *positio* quæ thesis.—“ In unaquaque parte orationis,” ait Priscianus, “ *arsis* et *thesis* necessariæ sunt, non in ordine syllabarum, sed “ in pronunciatione, velut in hac parte, *natura;* ut quando dico “ *natu*, elevatur vox, et est *arsis* in *tu;* quando vero *ra*, de- “ primitur vox, et est *thesis*.”—Hoc præmisso, haud iniquum erit Dawesii canonem in usum Tironum recensere, scil.—“ In metris “ *Iambicis*, Iambi, Spondæi et Anapæsti in *ultimam*, Tribrachi “ et Dactyli in mediam: In *Trochaicis*, pedis cujusque in *pri-* “ *mam:* In *Anapæsticis*, Anapæsti et Spondæi in *ultimam*,

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* “ Omnis *structura* ac *dimensio* et *copulatio vocum*,” inquit Quintilianus, Inst. lib. ix, cap. 4, “ constat aut numeris (numeros ῥυθμὸς accipi volo) aut “ μέτρῳ, id est, dimensione quadam. Quod etiam si constat utrumque pedi- “ bus, habet tamen simplicem differentiam. Nam *Rythmi*, id est, *numeri*, “ spatio temporum constant: *Metra* etiam ordine: ideoque alterum esse “ quantitatis videtur, alterum qualitatis.”—“ Sunt et illa discrimina, quod “ *rythmis* libera spatia, *metris* finita sunt.”

" dactyli et proceleusmatici in *penúltimam,* ictus cadit."—Vide *Miscell. Crit.* § v. Vide etiam *Hermannus de Metris,* p. 16, et seq.

Metrorum sunt præcipue novem genera, quæ nomina sortiuntur ex *pede* sibi proprio vel qui in unoquoque maxime invalescit. Scil. 1. *Iambicum,* 2. *Trochaicum,* 3. *Anapæsticum,* 4. *Dactylicum,* 5. *Choriambicum,* 6. *Antispasticum,* 7. *Ionicum a majore,* 8. *Ionicum a minore,* 9. *Pæonicum.*

Ex numero metrorum, seu duorum pedum, in quocunque versu, metrum nominatur, vel *Monometrum,* ex uno metro vel duobus pedibus constans; *Dimetrum,* ex duobus metris vel quatuor pedibus; *Trimetrum,* quod etiam *Senarium* nuncupatur, ex tribus metris vel sex pedibus: *Tetrametrum,* ex quatuor metris, vel octo pedibus. Sunt alia quidem quæ per *monopodiam,* i. e. singulos pedes, mensuram habent, ut *Pentametrum,* ex quinque pedibus constans, et *Hexametrum,* ex sex: alia vero per *Dipodiam,* i. e. binos pedes, ut Iambica et Trochaica. Hæc dispositio pedum *Syzygia* etiam vocatur.

Duorum pedum conjunctio qui cum ordinibus haud cohærent *Basis* dicitur.

E dimensionis terminatione versus est vel *Acatalectus,* vel *Catalectus,* vel *Brachycatalectus,* vel *Hypercatalectus.*

1. *Acatalectus* est cui nihil aut deest aut superest, præter justam pedum mensuram; ut in hoc Iambico,

πάλαι κυνηγετοῦντα καὶ μετρούμενον. *Soph. Aj.*
⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ –

2. *Catalectus* est cui deest in fine syllaba; ut in hoc Trochaico,

ὥστ' ἐγὼ μὲν ἠλέησα κἀπομορξάμην ἰδών. *Aristoph. Ach.* 706.
– ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | – ⏑ | –

3. *Brachycatalectus* est cui totus pes in fine deest; ut,

ἄγ' αὖτ' ἐς οἶκον τὸν Κλεησίππω.
⏑ – | ⏑ – | – – | ⏑ – | – – | ⏑ – |

4. *Hypercatalectus* est, cui una vel duæ syllabæ supra justam mensuram abundant; ut in hoc Dactylico,

τῶν μεγάλων Δαναῶν. *Soph. Aj.* 224.
– ⏑ ⏑| – ⏑ ⏑|

Ultima syllaba versus communis est nisi in Anapæstico, et in Iambicis et Trochaicis Dimetris.

De Cæsura.

Cæsura est cum post perfectum pedem superest syllaba vocem finiens.

Cæsuræ species sunt quatuor: 1. *Triemimeris,* cum post primum pedem seu duos semipedes relinquitur syllaba vocem finiens. 2. *Penthemimeris,* cum post duos pedes, seu quatuor semipedes, relinquitur syllaba. 3. *Hephthemimeris,* cum post tres pedes, seu sex semipedes relinquitur syllaba. 4. *Ennemimeris,* cum post quatuor pedes, seu octo semipedes relinquitur syllaba.

Hic loci opportunum est observationes Dawesii de pedibus ἰσοχρόνοις, sive ἰσοδυνάμοις enarrare:—" Videntur quidem viri " eruditi tota via errâsse qui pedes in universum ἰσοχρόνους sive " ἰσοδυνάμους statuerint, quorum tota quantitas sit æqualis. Con-" tra enim mihi persuasum est illos duntaxat pedes a veteribus " tanquam ἰσοχρόνους haberi solitos, qui in singulas itidem partes " temporibus æquales secari possent, ita scilicet ut singulis " longis vel singulæ itidem longæ, vel certe binæ breves re-" sponderent. En tibi pedum exempla cum ἰσοχρόνων tum ἀνι-" σοχρόνων.

	A		B		C
Iambus,	⏑|–	Trochæus,	–|⏑	Spondæus,	–|–
Tribrachys,	⏑|⏑ ⏑	Tribrachys,	⏑ ⏑|⏑	Dactylus,	–|⏑ ⏑
				Anapæstus,	⏑ ⏑|–

D		E	
Trochæus,	–|∪	Spondæus,	–|–
Iambus,	∪|–	Amphibrachys {	∪–|∪ ∪|–∪

"Habes utique linearum secantium A B C, utravis ex parte "tempora non nisi æqualia, reliquarum vero D et E non nisi "inæqualia. Percipis jam rationem decantati illius, ὁ τροχαῖος "ἀντιπαθεῖ τῷ ἰάμβῳ, sive ob quam in versu trochaico iambus, "in iambico vicissim trochæus nusquam locum habeat."— "Hinc etiam ratio elucescit cur amphibrachyn spondæo, adeo- "que dactylo et anapæsto pariter ἀντιπαθεῖν videre sit; sive cur "pes iste in versu neque anapæstico, neque trochaico, nec "denique iambico conspiciatur."—"Est utique luce clarius, "si totam pedum quantitatem spectes, trochæo iambum, spon- "dæo, adeoque dactylo etiam atque anapæsto amphibrachyn "esse ἰσοδύναμον."—Vide *Miscell. Crit.* p. 65.

His addere licet tabulam solutionum et contractionum in usitatissimis numeris, ex Hermanni judicio.—Vide p. 36.

Troch.	*Dactyl.*	*Pæon* 1.
–́ ∪	–́ ∪ ∪	–́ ∪ ∪ ∪
∪́ ∪ ∪	∪́ ∪ ∪ ∪	∪́ ∪ ∪ ∪ ∪
	∪́ ∪ –	–́ ∪ –
		∪́ ∪ ∪ –

Iamb.	*Anapæst.*	*Pæon* 4.
∪ –́	∪ ∪ –	∪ ∪ ∪ –́
∪ ∪́ ∪	∪ ∪ ∪́ ∪	∪ ∪ ∪ ∪́ ∪
	– ∪́ ∪́	

I. De Metro Iambico.

⏑ –

¶ 1. *De Iambico Trimetro sive Senario.*

1. Iambicus Trimeter, sex constans pedibus, apud Tragicos scriptores omnibus in locis *Iambum* sumit; qui pes in omni præter ultimum loco in Tribrachyn dissecari potest.

πάλαι κυνηγετοῦντα καὶ μετρούμενον. *Soph. Aj.*
⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ –

Tribrachys in 1*mo*,

ἄγετε τὸν ἁβρὸν δήποτ' ἐν Τροίᾳ πόδα. *Eurip. Tr.*
⏑ ⏑ ⏑ | ⏑ – | – – | ⏑ – | – – | ⏑ –

2. Idem versus in locis imparibus, scil. 1mo, 3tio, et 5to, Spondæum admittit.

οὕτω δ' ἀμείβει μ' ὥς τε μ' ἄλγησαι φρένας. *Eurip. Or.*
– – | ⏑ – | – – | ⏑ – | – – | ⏑ –

3. Hunc Spondæum in 1*mo* loco, vel in Dactylum, vel in Anapæstum, Tragici dissecabant; in 3*tio* loco, tantum in Dactylum; in 5*to*, neque in Anapæstum neque Dactylum.

Dactyl. οὐκ ἄριθμον ἄλλως ἀλλ' ὑπερτάτους φρυγῶν. *Eurip. Tr.*
– ⏑ ⏑ | ⏑ – | – – | ⏑ – | ⏑ – | ⏑ –

καλῶς μὲν εἶπας, θύγατερ· ἀλλὰ τῷ καλῷ. *Eurip. Hec.* 382.
⏑ – | ⏑ – | – ⏑ ⏑ | ⏑ – | ⏑ – | ⏑ –

ἀκόλαστος ὄχλος, ναυτική τ' ἀναρχία. *Id.* 605.
⏑ ⏑ – | ⏑ – | – – | ⏑ – | ⏑ – | ⏑ –

ξυνετὸς δὲ χωρεῖν ὁμόσε τοῖς λόγοις θέλων. *Eurip. Orest.*
⏑ ⏑ – | ⏑ – | – ⏑ ⏑ | ⏑ – | ⏑ – | ⏑ –

4. In quavis senarii sede præter ultimam, Anapæstus proprii nominis usurpatur, istâ lege tamen ut in eadem voce totus contineatur; ut,

ἐμοὶ μὲν οὐδεὶς μῦθος Ἀντιγόνη, φίλων. *Soph. Ant.*
⏑ – | ⏑ – | – – | ⏑ ⏑ – | ⏑ –

ἔχει δ' ἐς οἴκους Ἑρμιόνη τίνος χρόνου; *Eurip. Orest.*
⏑ – | ⏑ – | – – | ⏑ ⏑ – | ⏑ – | ⏑ –

5. Senarius duas præcipuas cæsuras habet, *penthemimerim*, et *hephthemimerim*. Prioris sunt quatuor genera, 1*mo*, vel in

brevi syllaba; *2do,* vel in brevi post elisionem; *3tio,* vel in longa; *4to,* vel in longa post elisionem. Alterius plura sunt: *1mo,* cum in fine dissyllabi vel hyperdissyllabi occurrit sine elisione; *2do,* post elisionem; *3tio,* cum brevis syllaba est enclitica vox; *4to,* cum non est enclitica sed talis quæ sententiam inchoare nequeat; *5to,* cum vox ista ad præcedentia quidem refertur, potest vero inchoare sententiam; *6to,* cum syllaba brevis post elisionem fit.—Vide *Porsoni Præf. ad Hecub.* p. 27.

6. Est et alia senarii divisio, quam si non cæsuram, *quasi cæsuram* liceat nominare. Ea est cum tertius pes elisionem patitur, sive in eadem voce, sive additis γ᾽, δ᾽, μ᾽, σ᾽, τ᾽.

Κεντεῖτε μὴ φείδεσθ᾽· ἐγὼ ᾽τεκον Πάριν. *Eurip. Hecub.* 387.
– –| ˘ –| – – || ˘ –| ˘ –| ˘ –

Γυναιξὶ παρθένοις τ᾽ ἀπόβλεπτος μέτα. *Id.* 355.
˘ – |˘ –| ˘ – |

7. Rarissime Tragici pedem tertium et quartum integras voces vel vocum partes faciunt.

8. Rarissime, si unquam, spondæum in quinto loco inter duo verba hypermonosyllaba divisere, dactylum certe in eodem quinto pede nunquam posuere. Vide Porsoni, *Præf.* p. 47.

9. Comici autem, qui sermones solutiores imitabantur, has leges sæpe violant; ut,

μετέχειν ἀνάγκη τὸν θεράποντα τῶν κακῶν. *Aristoph. Plut.*
˘ ˘ – |˘ –| – –| ˘ ˘ –| ˘ –| ˘ –

ἵνα μὴ διαγιγνώσκοιμι τούτων μηδένα. *Id.*
˘ ˘ –| ˘ ˘ –| – –| ˘ –| – –| ˘ –

Anapæstus sæpius in *1mo, 2do,* et *4to;* rarius in *3tio* loco invenitur. Dactylus in *1mo* et *3tio*; rarissime in *5to.*

In Satyricis fabulis Anapæstus in *2da, 4ta,* et *5ta,* sedibus invenitur.

Iambici Trimetri apud Tragicos Tabula.

	1.	2.		3.		4.	5.	6.
	∪ –	∪ –	∪	–	∪	–	∪ –	∪ –
	∪ ∪ ∪	∪ ∪ ∪	∪	∪ ∪	∪	∪ ∪	∪ ∪ ∪	∪ –
	– –		–	–			– –	∪ –
	– ∪ ∪		–	∪ ∪				∪ –
	∪ ∪ –							∪ –
N. P.	∪ ∪ –	∪ ∪ –	∪	∪ –	∪	∪ –	∪ ∪ –	∪ –

Uterque cæsuræ locus linea simplici denotatur.

I. Iambicum Monometrum Hypercatalectum ex iambica syzygia cum syllaba hypercatalectica constat; ut,

στρέφουσι φᾶμαι. *Eurip. Med.*
∪ –| ∪ –| –

Versus idem est ac dochmiacus.

In Dimetris, tam Iambicis quam Trochaicis et Anapæsticis ultima syllaba non est communis; sed versus per συνάφειαν decurrunt usque dum ad versum catalecticum, quo omne systema claudatur, deventum sit.—Vide *Brunck. Annot. in Ran. Aristoph.* l. 984; et *Dawesii Miscel. Crit.* p. 30.

τίς τὴν κεφαλὴν ἀπεδήδοκεν
∪ – | ∪ ∪ – | ∪ ∪ –| ∪ –

τῆς μαινίδος; τὸ τρύβλιον
– –| ∪ – | ∪ – | ∪ –

τὸ περυσινὸν τέθνηκ' ἐμοί·
∪ ∪ –| ∪ – | ∪ – | ∪ –

Ποῦ τὸ σκόροδόν μοι τὸ χθισινόν;
– –| ∪ ∪ – | – –| ∪ ∪ –

τίς τῆς ἐλάας παρέτραγεν;
– –| ∪ ∪ – | ∪ – | ∪ –

τέως δ' ἀβελτερώτεροι
∪ – | ∪ – | ∪ –| ∪ –

κεχηνότες Μαμμάκυθοι. *Aristoph. Ran.* 984.
∪ –| ∪ – | ∪ –| ∪ –

Vide *Eurip. Phœniss.* l. 249, 314, 315.

¶ 2. *De Iambico Dimetro Acatalectico et Catalectico.*

1. Systema dimetrorum acat. tribrachyn, spondæum et anapæstum sæpius; dactylum parcius admittit.

τοιαῦτα μέντοι ᾽γὼ φρονεῖν. *Aristoph. Ran.*
– – | ⏑ – | – – | ⏑ –

ποῦ μοι τοδί; τίς τοῦτ᾽ ἔλαβε; *Id.*
– – | ⏑ – | – – | ⏑ ⏑ ⏑

ποῦ το σκόροδον μοι τὸ χθεσινόν;
– – | ⏑ ⏑ – | – – | ⏑ ⏑ –

τίς— *Id.*

2. In Catalectico Iambus syllabam catalect. semper antecedit.

᾽Ερως ποτ᾽ ἐν ῥόδοισι. *Anacr.*
⏑ – | ⏑ – | ⏑ – |

Απόλοιτο πρῶτος αὐτὸς. *Id.*
⏑ ⏑ – | ⏑ – | ⏑ – |

τί φῶ σε; πῶς ἅπαντα. *Eurip. Phœniss.* 316.
⏑ – | ⏑ – | ⏑ – |

Tetrametrum acat. nunquam a Græcis, sive Tragicis, sive Comicis, usurpabatur.

¶ 3. *De Tetrametro Catalectico.*

De Tetram. Catalect. ita *Porsonus* in Suppl. ad Præf. Eurip. Hecub. p. 43.

"Duabus rebus a Comico senario hoc differt: 1*mo*, quod "quartus pes semper Iambus vel Tribrachys sit oportet; 2*do*, "quod sextus pes anapæstum etiam admittit. Sed pes catalec- "ticam syllabam præcedens non Iambus esse nequit, nisi in "proprio nomine, ubi conceditur anapæstus, quod de quarto "etiam pede intelligi velim."

πρώτιστα μὲν γὰρ ἕνα γε τινὰ καθεῖσεν ἐγκαλύψας.
– – | ⏑ – | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ – | ⏑ – | ⏑ – | –

οὐχ ἧττον ἢ νῦν οἱ λαλοῦντες. ἠλίθιος γάρ ἦσθα.
– – | ⏑ – | ⏑ – | ⏑ – | ⏑ – | ⏑ ⏑ – | ⏑ – |

ἐγένετο Μελανίππας ποιῶν, φαίδρας τε Πηνελόπην δὲ
τῶν νῦν γυναικῶν Πηνελόπην, φαίδρας δ' ἀπαξαπάσας.

Aristoph. Thesmoph.

II. De Metro Trochaico.

— ◡

¶ 1. *De Trochaico Tetrametro Catalectico.*

1. Trochaicum Tetrametrum Catalecticum septem pedibus et una syllaba constans, apud Tragicos scriptores, omnibus in locis Trochæum amat, qui pes ubique in Tribrachyn dissecari potest.

τῶν μακρῶν δ' ἀπαλλαγεῖσα νουθετημάτων μ' ἐᾶ.

Eurip. Phœniss.

φόνιον ἐμβαλὼν, τὸν αὐτὸν ἐκ ἀποίσεται μόρον; *Id.*

2. Idem versus in locis paribus; scil. in *2do*, *4to*, et *6to*, Spondæum etiam admittit, qui pes ubique in Anapæstum dissecatur.

κομπὸς εἶ, σπονδαῖς πεποιθὼς αἵ σε σώζουσιν θανεῖν. *Id.*

ἔξιθ' ἐκ χώρας· ἀληθῶς δ' ὄνομα Πολυνείκην πατὴρ. *Id.*

ὥσπερ ἐκ ἐλθὼν, ἔμοιγε ταυτὸν ἀπέδωκεν μολών.

Eurip. Orest. 728.

3. In omnes sedes, præter *4tam* et *7mam*, licet Dactylum proprii nominis recipere: qui tamen vel in eadem voce ante ultimam syllabam totus continendus est, vel ita distribuendus, ut duæ breves syllabæ priorem nominis partem efficiant.

ξύγγονόν τ' ἐμὴν Πυλάδην τε τὸν τάδε ξυνδρῶντά μοι.

Eurip. Orest.

4. Trochaici Tragici cæsura una est, qua versus post quatuor pedes absolutos ad finem integræ vocis dividitur, quæ nec articulus nec prepositio sit oportet.

τὸν Ἑλένης τίσαντας ὄλεθρον ἥντιν᾽ ἥρπασεν Πάρις.
⏑ ⏑ ⏑|– –| – ⏑ |⏑ ⏑ ⏑ ||– ⏑ | – ⏑| – ⏑|

Eurip. Iph. Aul.

5. In pedibus dissolutis illud unum cavetur, ne Spondæo vel Anapæsto in sexto sede, Tribrachys in septima subjiciatur.

Si ab initio detrahis Creticum vel Pæonem primum sive quartum versus fit Senarius, cui cæsura semper apud Tragicos, sæpe apud Comicos penthemimeris est; sic,

ἡ Σελή|νη δ᾽ ἐκλέλοι|πε τὰς ὁδὲς· ὁ δ᾽ ἥλιος.

Aristoph. Nub. 580.

σπένδεθ᾽ ὑ|μεῖς καὶ γελᾶτ᾽· | ἀνθ᾽ ὧν λαχὼν Ὑπέρϐολος. 619.

τὸν σέφανον | ἀφηρέθη· | μᾶλλον γὰρ ἔτως εἴσεται. 621.
– ⏑ ⏑ ⏑

κατὰ Σελή|νην ὡς ἄγειν | χρὴ τῦ βίυ τὰς ἡμέρας. 2.
⏑ ⏑ ⏑ –

6. In Trochaicis Comici nonnunquam cæsuram negligunt, Dactylum non recipiunt nisi in proprio nomine; pedem tribrachyn ante syllabam catalecticam admittunt. Sæpe Trochæo et Spondæo ad finem versus invicem utuntur.

Trochaici Tetrametri apud Tragicos Tabula.

	1.	2.	3.	4.	5.	6.	7.	
	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	– ⏑	–
	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	⏑ ⏑ ⏑	–
		– –		– –		– –		–
		⏑ ⏑ –		⏑ ⏑ –		⏑ ⏑ –		–
N. P.	– ⏑ ⏑	– ⏑ ⏑	– ⏑ ⏑		– ⏑ ⏑	– ⏑ ⏑		–

Linea simplex locum cæsuræ notat.

¶ 2. *De Trochaico Monometro Acatalectico.*

1. Trochaicum monometrum acatalecticum ex duobus trochæis, vel trochæo et spondæo constat; ut,

βουφόνοις πάρ'. *Æschyl. Prom.*
– ⏑| – ⏑ ⏑

πήματ' οἴκων. *Eurip. Orest.* 956.
– ⏑ | – –

2. Trochaicum monometrum hypercatalecticum constat ex ditrochæo et syllaba; ut,

εἴθε γὰρ Θέοι. *Æschyl. Theb.* 565.
– ⏑| – ⏑|

1. Trochaicum dimetrum catalecticum, Euripideum a Grammaticis vocatum, constat ex duobus ditrochæis quorum alter est catalecticus. In prioris secunda sede spondæus etiam admittitur. Tribrachys ubique,

μηδ' ἄλαστον ἄνδρ' ἰδών. *Soph. Œdip. Col.* 1483.
– ⏑| – ⏑ | – ⏑|

τῶν θανουμένων ὕπερ. *Eur. Orest.* 958. Vid. 246, 252.
– ⏑| – ⏑| – ⏑|

ποῦ δὲ Σευάλκης ἄναξ. *Æschyl. Pers.* 968.
– ⏑| – – | – ⏑|

Κάδμος ἔμολε τάνδε γᾶν
– ⏑ |⏑ ⏑ ⏑| – ⏑| –

Τύριος ὦ τετρασκελής. *Eurip. Phœniss.* 647.
⏑ ⏑ ⏑ | – ⏑| – ⏑|

2. Trochaicum dimetrum acatalecticum constat ex duobus ditrochæis. In sede secunda et quarta spondæus admittitur: in omnibus tribrachys.

Utrumque in avibus Aristophanis occurrit 1470, hoc modo. Vide *Gaisfordi* Not. ad Hæphest. 261, de Metro Trochaico.

—— θαν-
μάστ' ἐπεπτόμεσθα καὶ
– ⏑| – ⏑| – ⏑|

δεινὰ πράγματ' εἴδομεν
– ⏑| – ⏑ | – ⏑|

ἐστι γὰρ δένδρον πεφυκὸς
– ⏑| – – | – ⏑| – ⏑

ἔκτοπόν τι καρδίας ἀ-
– ⏑| – ⏑| – ⏑| – ⏑

λέγετον ἔπι τὸν ἀναδέρεσθον. *Ran.* 1106.
⏑⏑ ⏑|⏑⏑ ⏑|⏑ ⏑ ⏑| – ⏑

κοινὸν αἷμα, κοινὰ τέκεα. *Eurip. Phœn.* 254.
– ⏑| – ⏑| – ⏑| ⏑⏑⏑

καὶ τὸ θεόθεν οὐ γὰρ ἄδικον. 265.
– ⏑| ⏑⏑⏑| – ⏑| ⏑⏑⏑

3. Trochaici dimetri hypercatalectici exemplum.

ὧς ἔγημ' ὁ τοξότας Πάρις. *Eurip. Orest.* 1407.
– ⏑| – ⏑| – ⏑| – ⏑|

4. Trochaicum dimetrum brachycatalecticum sive hemiolium, quod et ithyphallicum dicitur, ex tribus trochæis constat, qui in tribrachyn nonnunquam dissecantur.

μαχανᾷ Ποσειδᾶν. *Æschyl. C. Th.* 124 et 128.
– ⏑| – ⏑| – –

εἰσιδεῖν γίγαντι. *Eurip. Phœniss.* 127.
– ⏑| – ⏑| – ⏑

ἄλυρον ἀμφὶ μοῦσαν
⏑ ⏑ ⏑| – ⏑| – ⏑

ὀλομέναν τ' Ἐριννῦν. *Id.* 1040.
⏑ ⏑ ⏑| – ⏑| – ⏑

λάβετε φέρετε πέμπετ'. *Id. Hecub.* 62.
⏑ ⏑⏑| ⏑⏑⏑| – ⏑

5. Trochaici trimetri brachycatalectici exemplum.

τᾶς κερασφόρου πέφυκεν Ἰοῦς. *Eurip. Phœniss.* 255.
– ⏑| – ⏑| – ⏑| – ⏑| – ⏑

6. Trochaicum trimetrum catalecticum paribus locis spondæum, in omnibus tribrachyn sumit.

τίθετε μὴ ψοφεῖτε μηδ' ἔστω κτύπος. *Eurip. Or.* 141.
⏑⏑⏑| – ⏑| – ⏑| – –| – ⏑|

ἔρχεται τιμὰ γυναικείῳ γένει. *Eurip. Med.* 418.
– ⏑| – –| – ⏑| – –| – ⏑|

Vide *Aristoph. Ran.* 896.

7. Trochaicum trimetrum hypercatalecticum habet *Eurip. Orest.* 1397.

ἦλθον εἰς δόμους, ἵν' αὖθ' ἕκαστα σοι λέγω.
– ⏑| – ⏑| – ⏑| – ⏑| – ⏑| – ⏑|

III. De Metro Anapæstico.

⏑ ⏑ –

1. Anapæstum monometrum, quod etiam basis anapæstica vocatur, sæpius ex duobus anapæstis, nonnunquam ex anapæsto et spondæo, et versa vice, vel dactylo et anapæsto, vel ex duobus spondæis.

τίς ἐφαμερίων. *Æschyl.*
⏑ ⏑ – | ⏑ ⏑ –

τάδε θωΰσσων. *Eurip. Hecub.*
⏑ ⏑ – | – –

λέκτρ' Ἀγαμέμνων. *Id.*
– ⏑ ⏑ | – –

2. Legitimum anapæstorum systema ex Dimetris constat, quibus interponitur aliquando Monometer, et semper versu catalectico, qui Paræmiacus dicitur, ex tribus pedibus et syllaba composito, clauditur.

παίσι δὲ μᾶλλον γεγενήται. *Æschyl.*
– ⏑ ⏑ | – – | ⏑ ⏑ – | –

κλάγξω δ' αὖ γόον ἀρίδακρυν. *Id.*
– – | – ⏑ ⏑ | ⏑ ⏑ – | –

In Paræmiaco, quod cantum claudit, catalectica syllaba subjicitur anapæsto,* in strophe et antistrophe.

3. In omnibus locis pro anapæsto indifferenter dactylum et spondæum, rarissime proceleusmaticum Tragici adhibent: rarissime dactylo anapæstum subjiciunt. sic,

νῦν γὰρ ὁ δεινὸς ὁ μέγας ὠμοκρατὴς. *Soph. Aj.* 205.
– ⏑ ⏑ | – ⏑ ⏑ | ⏑ ⏑ – | ⏑ ⏑ –

ἶζ' Ἀγαμέμνονος ἱκέτις γονάτων. *Eurip. Hecub.* 144.
– ⏑ ⏑ | – ⏑ ⏑ | ⏑ ⏑ – | ⏑ ⏑ –

---

* Nonnunquam spondæo sed rarius; sic,

Ἰὼ δαῖμον, ἵν' ἐξήλου. *Soph. Oedip. Tyr.* 1311.
– – | – ⏑ ⏑ | – – | –

τὼ Θησείδα δ', ὄζω Ἀθηνῶν,
– –| – – |– ⏑ ⏑| – –

δισσῶν μύθων ῥήτορες ἦσαν·
– –| – –| – ⏑ ⏑| – –

γνώμη δὲ μιᾷ ξυνεχωρείτην,
– –| ⏑ ⏑ –| ⏑ ⏑ –| – –

τὸν Ἀχίλλειον τύμβον στεφανοῦν
⏑ ⏑ –| – –| – –| ⏑ ⏑ –

αἵματι χλωρῷ· τὰ δὲ Κασάνδρας
– ⏑ ⏑| – –| ⏑ ⏑ ⏑| – –

λέκτρ' οὐκ ἐφάτην τῆς Ἀχιλείας
– –| ⏑ ⏑ –| – ⏑ ⏑| – –

πρόσθεν θήσειν ποτὲ λόγχης. *Paræmiac.*
– –| – –| ⏑ ⏑ –|

Eurip. Hecub. 122.

ὑπὲρ Ἑλλήνων. *Basis. Anapæst.* l. 138.
⏑ ⏑ –| – –

Τροίας πεδίων ἀπέβησαν. *Paræmiac.*
– –| ⏑ ⏑ –| ⏑ ⏑ –|

Si anapæstus media in voce (quod rarius accidit) exit, syllaba, quæ supersit, brevis est.

4. Sicubi hiatum Tragici relinquunt, is fere est vel in vocali longa vel diphthongo, quæ tum necessario corripitur; ut,

μοῦσα καὶ ἡμῖν ἣ προσομιλεῖ. *Eurip. Med.* 1081.
– ⏑ ⏑|– –|– ⏑ ⏑| – –

οὐ μετακλάομαι ἀλλὰ θανεῖν μοι. *Eurip. Hec.* 214.
– ⏑ ⏑| – ⏑ ⏑| – ⏑ ⏑| – –

5. Metra sive Dipodiæ tum maxime numerosos versus efficiunt cum in integras voces desinunt: præter quam in versu catalectico, qui tum maxime auribus placebit cum hexametri dactylici finem constituit: nonnunquam vero et is dactylum admittit in primo loco.

Ζεὺς γὰρ μεγάλης γλώσσης κόμπους.
– –| ⏑ ⏑ –| – –| – –

καὶ παρακόπτει φρένας, ὦ, παῖ. *Eurip. Hippol.* 240.
– ⏑ ⏑| – –| ⏑ ⏑ –|

6. Interdum tamen voces in duo metra distribuuntur, et altera dipodia post anapæstum brevi syllaba in alteram excidit;

Νύμφαις ἁλίαισιν ἐπευξάμενοι. *Soph. Philoct.* 1470.
– –| ⏑ ⏑ –| ⏑ ⏑ –| ⏑ ⏑ –

7. Semper observandum est ultimas versuum syllabas minime pro communibus habitas esse, sed eadem diligentia servatas ac si in mediis versibus reperirentur. Hanc legem *συνάφειαν* Grammatici dicunt; sic,

> *ἐις ἀρθμὸν ἐμοὶ καὶ φιλότητα*
> – – | ⏑ ⏑ –| – ⏑ ⏑| – –
> *σπεύδων.* — Æschyl. *Prom.* 191.

1. Anapæstus Aristophanicus, quod etiam tetrametrum dicitur, duobus dimetris anapæsticis constat, quorum unus est alteri catalecticus.

> *ἀλλ' ἤδη χρῆν τι λέγειν ὑμᾶς,—σοφὸν, ὦ νικήσετε τηνδὶ.*
> – –| – – | ⏑ ⏑ – |– – ⏑ ⏑ – |– –| ⏑ ⏑ –|

Aristoph. *Plut.* 487.

2. In tribus prioribus locis præter anapæstum et spondæum dactylo utuntur; quod et in 5to licet; in 4to et 6to non licet. Nusquam Aristophanes syllabam catalecticam spondæo subjicit.

> *φειδόμενος γὰρ καὶ βυλόμενος τῦτυ μηδὲν δαπάνασθαι.*
> – ⏑ ⏑| – – | – –| ⏑ ⏑ – | – –| – –| ⏑ ⏑ – |

3. Notandum est cæsuram post 4tam pedem semper inviolatam servari. Cavendum est ne in præpositione vel articulo accidat.

Tetrametri Anapæstici apud Comicos Tabula.

1.	2.	3.	4.	5.	6.	7.	
⏑⏑–	⏑⏑–	⏑⏑–	⏑⏑–	⏑⏑–	⏑⏑–	⏑⏑–	–
– –	– –	– –	– –	– –	– –		–
–⏑⏑	–⏑⏑	–⏑⏑		–⏑⏑			–

Linea duplex locum cæsuræ notat.

IV. De Metro Dactylico.

– ⏑ ⏑

1. Dactylicum dimetrum acatalecticum purum ex duobus dactylis constat.

2. Dactylicum dimetrum acatalecticum impurum in primo loco spondæum admittit; nonnunquam etiam in 2do.

πειθὼ μολπάν. — *Æschyl.*
– – | – –

3. Dactylicum dimetrum hypercatalecticum ex duobus dactylis cum syllaba constat; vel ex spondæo cum syllaba.

θηρὸς ὀρεσσιβάτα. — *Soph. Antig.* 350.
– ⏑ ⏑ | – ⏑ ⏑ |

οἰκτρὸν γὰρ πόλιν ὧδ᾽. — *Æschyl.*
– – | – ⏑ ⏑ |

4. Dactylicum trimetrum acatalecticum ex tribus dactylis constat. In 1mo et 3tio loco spondæum admittit.

δεξία μὲν καταμόμφα δὲ. — *Æschyl.*
– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑

αἱ Μοῦσαι τὸν Ἔρωτα. — *Anacr.*
– – | – ⏑ ⏑ | – –

5. Dactylicum trimetrum hypercatalecticum constat ex tribus dactylis cum syllaba: spondæum etiam in 1mo, rarius in 2do loco admittit. Cavendum est ne spondæus ante syllabam hypercatalect. sit; ut,

σίγα φυλαττομένα στόματος. — *Eurip. Orest.* 181.
– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ |

6. Dactylicum tetrametrum acatalecticum ex quatuor dactylis constat. In 1ma et 2da sede, nonnunquam etiam in 3tia, spondæus admittitur; ut,

ἀμφίγυοι κατέβαν πρὸ ᾽γάμων τινές. — *Soph. Trach.* 504.
– ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑

De Metro Logaœdico.

Metrum Logaædicum constat ex dactylis duobus vel pluribus, et duobus trochæis, sive trochaica syzygia; ut,

μήτε πατρῷον ἵκοιτ᾽ ἐς οἶκον. *Eurip. Hecub.* 937.
– ∪ ∪| –∪ ∪| – ∪|–∪

πυρφόρος, ὃς τότε μαινομένᾳ ξὺν ὁρμᾷ. *Soph. Antig.* 135.
– ∪∪ |– ∪ ∪| – ∪ ∪|– ∪|– ∪

*De Dactylico Hexametro.**

1. Dactyl. hexam. ex sex dactylis constat, quorum loca præsertim in 2do, 4to, et 6to pedibus, spondæi etiam indifferenter occupant.

2. In heroico hexametro pes 5tus sæpius dactylus est, sextus spondæus semper.

3. Cæsura, quæ est in prima 3tii pedis syllaba, sive Penthemimeris, Homero et antiquis Epicis maxime placebat; ut,

μῆνιν ἄειδε, Θεὰ, Πηληϊάδεω Ἀχιλῆος. *Il.* 1. *l.* 1.
–∪ ∪|– ∪ ∪|– || –| –∪∪|–– ∪ ∪|––

4. Sæpe etiam cæsura Hephthemimeris est, et nonnunquam ambæ eodem versu inveniuntur; sic,

αὐτὰρ ἔπειτ᾽ αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς. 51.
– ∪ ∪| – –| – ∪ ∪| – ||∪ ∪| – ∪ ∪| ––

εἰ δὴ ὁμῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιῦς. 62.
– –∪| – ∪ ∪| || ∪ ∪| –||–| – ∪ ∪| ––

5. In cæsuræ 3tii pedis loco sæpe trochæus, vel ex integra voce, vel ultimis syllabis, admittitur; raro in 4ti; sic,

ἄνδρα μοι ἔννεπε Μῦσα πολύτροπον. *Odyss.*
– ∪ ∪|– ∪ ∪| – ∪|| ∪

αὖτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής. *Id.*
– ∪ ∪| – ∪ ∪| – ∪|| ∪| – ∪ ∪| –∪ ∪| – –

* Vide Observations on the Versification of Homer, Part. 2.

Trochæus ex ultimis syllabis in 2do, 3tio, et 4to, locis invenitur, sed hoc tantum cum aliquid raptim et inæquabili cursu progreditur; sic,

πολλὰ δ' ἄναντα, κάταντα πάραντά τε δόχμιά τ' ἦλθον.
– ⏑ ⏑| – ⏑ ⏑| – ⏑ ⏑| – ⏑ ⏑| – ⏑ ⏑| – –

Il. ψ.

6. Incisio sæpe fit in fine 4ti pedis, Bucolicis scriptoribus maxime observata; sic,

ἁδύ τι τὸ ψιθύρισμα καὶ ἁ πίτυς αἰπόλε τήνα. *Theocr.*
– ⏑ ⏑| – ⏑ ⏑| – ⏑ ⏑| – ⏑ ⏑ || – ⏑ ⏑| – –

πόντῳ μὲν τὰ πρῶτα κορύσσεται, αὐτὰρ ἔπειτα. *Homer.*
– –| – –| – ⏑ ⏑| – ⏑ ⏑ || – ⏑ ⏑| – –

7. Cum magna et grandia Epicis sunt exornanda, incisio sæpe in sexto pede fit, qui tum monosyllaba clauditur; ut,

γαῖαν ὁ μοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. *Odyss.*
– ⏑ ⏑| – –| – ⏑ ⏑| – ⏑| – ⏑ ⏑| – ||

Sunt aliæ incisiones in 1mo, 2do, aliisque pedibus, quas inter legendum melius erit exponere.

PENTAMETER invicem cum hexametro in Elegiacis admiscetur; sic in Eurip. Androm. 103. Ubi observandum est primum pedem semper dactylum; 2dum, vel dactylum vel spondæum; deinde sequi cæsuram; postremo duos dactylos cum cæsura; sic,

Ἰλίῳ αἰπεινᾷ Πάρις οὐ γάμον ἀλλά τιν' ἄταν
– ⏑ ⏑| – –| – ⏑ ⏑| – ⏑ ⏑| – ⏑ ⏑| – –

ἠγάγετ' εὐναίαν εἰς θαλάμους Ἑλέναν.
– ⏑ ⏑| – –| || – ⏑ ⏑| – ⏑ ⏑|

V. De Metro Choriambico.*

– ⏑ ⏑ –

1. Choriambicum monometrum ex pede choriambo fit.

2. Choriambicum monometrum hypercatalecticum, quod etiam Adoneum vocatur, idem est ac dactylus dimetrus impurus; sic,

τῇδε κομίζεις. *Eurip. Iph. in Aul.* 156.
– ⏑ ⏑| – –

3. Choriambicum dimetrum catalecticum ex choriambo et bacchio constat, vel iambica syzygia catalectica.

μαρμαρόεσσαν αἴγλαν. *Soph. Antig.* 610.
– ⏑ ⏑ –| ⏑ – –

4. Choriambicum dimetrum acatalecticum est aut purum aut impurum: unum ex duobus choriambis constat: alterum aut in 1mo loco, aut in 2do, antispastum † pro choriambo admittit: quum in primo, Glyconium Polyschematistum nominatur: de quo infra.

ὑπὸ ‡ τε νόμων ἀργαλέων. *Aristoph. Lys.*
– ⏑ ⏑ ⏑ – |– ⏑ ⏑ –

---

* Dubito an Græci duplices pedes unquam excogitarint, sed tantum eos diversis modis, musices variationibus, saltationibusque numerosis accommodarint. Harum autem prorsus ignari sumus, nullo lumine prætenso, cujus ope choris canticis, quibus hi pedes locum habent, recte ordinentur, et ita constituantur ut cum illis congruant. Hinc nihil certum et fixum inveniri potest; sed alii al am sententiam de iis præ se ferunt, ut unusquisque arte metrica, sese præstare putat. Malim, igitur, per singulos pedes versus censeri, quia, hoc modo, syllabarum solutiones et pedum variationes melius recognoscentur.

† Frequenter dipodiis iambicis conjungitur. Vide exemplum ex Aristoph. Nub. ad finem.

‡ Resolutio longæ syllabæ.

5. Choriambicum trimetrum catalecticum constat ex duobus choriambis cum bacchio: vel in 1mo pede ex diiambo;* ut,

> σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας. *Eurip. Med.* 431.
> ⏑ – ⏑ –|– ⏑ ⏑ –|⏑ – –

6. Choriambicum tetrametrum catalecticum constat ex tribus choriambis cum bacchio: nonnunquam antispastum in 1mo loco: diiambum in 3tio admittit. In Lysistrata Aristoph. occurrit cum trimetro acatalectico, dimetro catalectico et acatalectico; sic,

> ἀλλὰ φοβοῦμαι τόδε, μῶν ὑστερόπους βοηθῶ. 326.
> – ⏑ ⏑ –|– ⏑ ⏑ –|– ⏑ ⏑ –|⏑ – –
>
> νῦν δὴ γὰρ ἐμπλησαμένη τὴν ὑδρίαν κνεφαία,
> – – ⏑ –|– ⏑ ⏑ –|– ⏑ ⏑ –|⏑ – –
>
> μόγις ἀπὸ κρήνης ὑπ' ὄχλου καὶ θορύβου,
> ⏑ ⏑ ⏑ ⏑ –|– ⏑ ⏑ –|– ⏑ – –
>
> καὶ πατάγου χυτρείου,
> – ⏑ ⏑ –|⏑ – –
>
> δούλησιν ὠστιζομένη. *Glycon. Polysch.*
> – – ⏑ –|– ⏑ ⏑ –
>
> ὡς πυρὶ χρὴ τὰς μυσαρὰς γυναῖκας ἀνθρακεύειν. 340.
> – ⏑ ⏑ –|– ⏑ ⏑ –|⏑ – ⏑ –|⏑ – –

VI. De Metro Antispastico.

1. Pes antispastus, ex iambo et trochæo conflatus, hanc formam puram habet,

⏑ – | – ⏑

2. Pars prior iambica omnes varietates accipit quas in prima iambici trimetri sede adhibere Tragici solent. In posteriore quævis trochæi varietates admittuntur; sic,

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* Hujus metri lex est, ut ait Brunckius, ut in 2da sede sit choriambus, si ultra dimetrum excrescit.

Iamb.	*Troch.*
⏑ –	– ⏑
⏑ ⏑ ⏑	⏑ ⏑ ⏑
– –	– –
⏑ ⏑ –	⏑ ⏑ –
– ⏑ ⏑	

3. Est aliquando ut pro antispasto, vel diiambum vel ditrochæum usurpant: et in 2da diiambi sede dactylus etiam adhibetur.

⏑ –	⏑ –
– ⏑	– ⏑
⏑ –	– ⏑ ⏑

Notandum est pedes in antistrophicis per singulas syllabas pedibus in strophicis haud semper respondere; metra metris tantum opponere: hiatus vocalium longarum et diphthongorum nonnunquam permitti, et interjectiones sive exclamationes φεῦ, ἆ, ἒ, et talia, nunc intra metra, nunc extra æstimari.

¶ 1. *Antispasticum Monometrum ex Antispasto simplici constat, et omnes varietates admittit.*

1. *Dochmiacus Versus.* *—Sive antispastus monometer hypercatalectus easdem varietates admittit; sic,

ἄναξ λίσσομαι. *Soph. Œdip. Tyr.* 650.
⏑ – | – ⏑|

τί γὰρ ἔδει μ' ὁρᾷν. *Id.* 1334.
⏑ ⏑ ⏑| – ⏑

Ἑλλάνων ἄναξ. *Soph. Elect.* 483.
– –| – ⏑|

* Dochmius est antispastus cum finali syllaba, quæ pro longa semper habenda est.

2. Ex duobus dochmiis exoritur dochmiacus dimeter, cujus forma pura hæc est: †

φρενῶν δυσφρόνων ἁμαρτήματα. — *Soph. Ant.* 1261.
⏑ – | – ⏑ | – || ⏑ – | – ⏑ |

φίλοι ναυβάται μόνοι ἐμῶν φίλων. — *Id. Ajax.* 348.
⏑ – – ⏑ | || ⏑ ⏑ ⏑ | – ⏑ |

3. Dochmiacus hypercatalectus idem est cum choriambico dimetro catalectico.

4. Antispastus cum dochmio nonnunquam copulatur, et, vice versa, dochmius cum antispasto; sic,

φονεύουσα λαίμων διαμπάξ. — *Eurip. Bacch.* 994.
⏑ –|– ⏑|| – – | ⏑ – |

βοᾷ δὲ πόντιος κλύδων ξυμ-
⏑ – | ⏑ – || ⏑ – ⏑ – |

ε λεύκασπις ὄρνυται λάος. — *Æschyl.*
⏑ –|– ⏑ |–|| ⏑ – – ⏑

¶ 2. *Antispasticum Pherecrateum.*

Antispasticum Pherecrateum ex duobus metris constat, quorum prius est acatalect. posterius catalect. metrum prius est vel antispastus purus, cujus sedem priorem occupat iambus vel spondæus, vel antispastus trochaicus: metrum posterius est, antispastus purus catalect.

1.		2.
– –	– ⏑	
– ⏑	– ⏑	⏑ – –
⏑ –	= ⏑	

Vide *Soph. Ajax.* 229, 631, 632. *Philoct.* 172. *Eurip. Orest.* 1477. *Phœniss.* 211, 214. *Hippol.* 143, 551. *Iph. Aul.* 791, 1050, cum tribracho.

† Versus multo numerosior est cum syllaba dochmiaca cæsuram facit.

¶ 3. *Antispasticum Glyconeum.**

Antispasticum Glyconeum ex antispasto et syzygia iambica constat. Schema istiusmodi est.

⏑ –	– ⏑	
– –	– ⏑	⏑ – ⏑ –
– ⏑	– ⏑	

Hinc vocatur Glyconeum cum iambo, spondæo et trochæo; sic,

Διὸς σκῆπτρον ἀνάσσεται. *Soph. Philoct.* 140.
⏑ – | – ⏑ || ⏑ – ⏑ –

πόντον θινὸς ἐφήμενος. *Id.* 1124.
– – | – ⏑ || ⏑ – ⏑ –

τὰν ἐμὰν μελέου τροφάν. *Id.* 1126.
– ⏑ | – ⏑ || ⏑ – ⏑ –

Vide *Soph. Œdip. Col.* 124, 126, 127, 131, 132, 704, ubi tribrachys primam sedem occupat. *Eurip. Elect.* 175.

¶ 4. *Antispasticum Glyconeum Polyschematistum.*

Antispasticum Glyconeum Polyschematistum est antispasticum dimetrum catalecticum, et componitur ex antispasto, varie formato, et choriambo, fere semper puro. Quasdam formas tironum gratia licet hic subjungere.

	1.		2.
1.	⏑ –	– ⏑	
2.	⏑ ⏑ ⏑	– ⏑	
3.	⏑ –	⏑ ⏑ ⏑	
4.	⏑ ⏑ ⏑	⏑ ⏑ ⏑	
5.	⏑ –	⏑ –	
6.	– –	⏑ –	– ⏑ ⏑ –
7.	⏑ ⏑ ⏑	– –	
8.	– –	– ⏑	
9.	⏑ –	– –	
10.	⏑ ⏑ ⏑	– ⏑	
11.	– –	– –	
12.	⏑ ⏑ –	– ⏑	

* Anacreonticum etiam nuncupatur.

1. *Eurip. Hecub.* 636.—2. *Eurip. Orest.* 797, 798.—3. *Eurip. Orest.* 1356.—4. *Soph. Antig.* 108.—5. *Soph. Antig.* 781. *Aj.* 375.—6. *Soph. Antig.* 785, 838.—7. *Soph. Trachin.* 118.—8. *Soph. Philoct.* 1441, 1144. *Eurip. Phœniss.* 236.—9. *Eurip. Suppl.* 978, 979.—10. *Eurip. Orest.* 827.—11. *Soph. Elect.* 121, 122. *Antig.* 137.—12. *Eurip. Helen.* 1334, &c.—Vide *Burneii Tentamen de Metris*, pp. 39, 41; *Gaisfordi Notas in Hephæst.* p. 355, 6; et *Hermann. de Metris*, lib. ii, c. 24.

ὁ μέγας ὄλβος ἅ τ' ἀρετά. *Eurip. Orest.* 797.
⏑ ⏑ ⏑ | – ⏑ || – ⏑ ⏑ –

δαΐφρων ἐχὶ φιλογαθής.* *Æschyl. Sept.* 918.
– – | – –|| ⏑ ⏑ ⏑ ⏑ –

1. Antispast. dimetr. Glycon. hypercat.† constat ex antispast. dim. cum syllaba. Diversa hujus metri forma hæc est.

⏑ – | ⏑ – ||
– – | – ⏑ || ⏑ – | ⏑ – | –
– ⏑ | – ⏑ ||

εὐίππου, ξένε, τᾶσδε χώρας. *Soph. Œdip. Col.* 668.
– – | – ⏑|| ⏑ – | ⏑ –| –

2. Antispast. trimetr. catal. ex tribus pedibus constat; sic,

ἀνδρός τοι τὸ μὲν εὖ δίκαιον εἰπεῖν. *Soph. Philoct.* 1140.
– – | – ⏑|| ⏑ – | ⏑ –||⏑ –| –

Idem fere est cum Sapphicis hendecasyllabis quorum norma hæc est. Pes primus semper trochæus est; 2dus, vel trochæus vel spondæus; sequitur dactylus cum trochaica syzygia, cujus ultima syllaba communis est; sic,

Ποικιλόθρον', ἀθάνατ' Ἀφροδίτα.
– ⏑| – ⏑ | – ⏑ ⏑ | – ⏑| – ⏑

---

* Prior longa choriamb. solutionem patitur.

† Hoc etiam Sapphicum sive Hipponacteum vocatur.

3. Antisp. trim. acat. omnes antispasti puri vel iambici formas, et in omnibus locis, admittit. Hypercat. idem est cum syllaba in fine; sic,

> στηρίζει ποτὲ τᾶδ' ἀγωνίῳ σχολᾶ. *Soph. Ajax.* 195.
>
> Σπάρταν οἰχομένων Ἰλιάδος παρ' ἀκτᾶς. *Eurip. Rhis.* 366.

4. Antispast. tetram. catalect. constat ex quatuor pedibus, quorum quartus est antispastus, syllaba dempta.

> ἔστιν δ' οἷον ἐγὼ γᾶς Ἀσίας οὐκ ἐπακούω.
>
> *Soph. Œdip. Col.* 694.

Melius forsan hoc modo dividi possit;

> ἔστιν δ' οἷον ἐγὼ γᾶς Ἀ-
> σίας οὐκ ἐπακούω.

5. Antispast. tetram. acat. antispasti puri vel iambici omnes formas, in omnibus locis, admittit; sic,

> Ξέρξης δὲ πάντ' ἐπέσπε δυσφρόνως βαρίδεσσι ποντίαις.
>
> *Æschyl. Pers.* 548.

Melius dividi in dimetra potest, hoc modo.

> Ξέρξης δὲ παντ' ἐπέσπε δυσ-
> φρόνως βαρίδεσσι ποντίαις.

VII. De Ionico a Majore.

– – ᴗ ᴗ

1. Duo trochæi aliquando locum Ionici maj. in omnibus præter primum locis, occupant. Aliquando Pæon secundus (ᴗ – ᴗ ᴗ) maxime in prima sede.

2. Pæon secundus aliquando Epitritum 2dum (– ᴗ – –) subsequitur, adeo ut duo pedes simul juncti ἀνάκλασιν efficiant:

ambo enim quod ad temporis rationem, duobus Ionicis a maj. sunt æquales.

– ∪ – – | ∪ – ∪ ∪

3. Syllabæ longæ solutio omnimodis facta est. Brevis est communis.

¶ 1. *Ionicum Dimetrum Brachycatalecticum.*

Pæon 2. τί δεῖ με χορεύειν. *Soph. Œdip. Tyr.* 896.
∪ – ∪ ∪| – –

ἔῤῥει δὲ τὰ θεῖα. *Id.* 911.
– – ∪ ∪| – ∪

¶ 2. *Dimetrum Acatalecticum.*

Pæon 2. τί τοι ποτὲ τᾶς ἀπλάστυ
∪ – ∪ ∪| – ∪ – –

κοίτας ἔρος, ὦ ματαία,
– – ∪ ∪| – ∪ – –

σπεύσει θανάτυ τελευτάν·
– – ∪ ∪| – ∪ – –

Brachyc. μηδὲν τόδε λίσσυ. *Eurip. Med.* 152.
– – ∪ ∪| – –

¶ 3. *Trimetrum Brachycatalecticum.*

ἄλλοις ἐπενώμα στυφελίζων. *Soph. Antig.* 139.
– – ∪ ∪| – – ∪ ∪| – –

ἵκου τὰ κράτιστα γᾶς ἔπαυλα. *Id. Œdip. Col.* 669.
– – ∪ ∪| – ∪ – ∪| – –

Solutio prioris longæ,

θανάτῳ, θανάτῳ πάρος δαμείην. *Eurip. Med.* 648.
∪ ∪ – ∪ ∪| – ∪ – ∪| – –

¶ 4. *Trimetrum Acatalecticum.*

τὰν οὔθ' ὕπνος αἱρεῖ ποθ' ὁ παντογήρως. *Soph. Antig.* 606.
– – ∪ ∪| – – ∪ ∪| – ∪ – –

θνατῶν βιότῳ πάμπολύ γ' ἐκτὸς ἄτας. *Id.* 614.
– – ∪ ∪| – – ∪ ∪| – ∪ – –

¶ 5. *Tetrametrum Brachycatalecticum, quod etiam Sotadicum dicitur.*

εἰ καὶ βασιλεὺς πέφυκας, ὡς θνητὸς ἄκουσον. *Sotad. Frag.*

Si Ionicus a majore, vel Pæon secundus, vel Molossus antecedat choriambum, versus tunc *Prosodiacus* dicitur; sic,

Μοῦσαι δὲ παλαιγενέων. *Eurip. Med.*

ἄνω ποταμῶν ἱερῶν. *Id.*

VIII. De Ionico a Minore.

⏑ ⏑ – –

1. In hoc metro Iambica syzygia ubicunque admittitur: et aliquando Pæonem secundum aut tertium epitritus 2dus subsequitur, hoc modo ἀνάκλασιν efficiens.

2. Molossus, qui est ejusdem temporis, nonnunquam in prima versus parte invenitur, etiamque in imparibus locis, iambica syzygia præcedente.

3. Syllabæ longæ solutionem patiuntur.

¶ 1. Ionicum a min. dimetrum catalect. constat ex duplici Ionico a minore. In priore metro ultima longa dissolvi potest, in posteriore admitti videtur Molossus, ultima syllaba abscissa; sic,

γένος οὔθ' ἀμερίων. *Soph. Ajax.* 398.

Ἀθαμαντίδος Ἕλλης.* *Æschyl.*

¶ 2. Ex dimetro Ionic. a min. acat. et catalect. simul junctis exoritur metrum Ionicum a min. tetram. catalect.; sic,

πόθεν οὐκ ἔστιν ὑπερθνατὸν ἀλύξαντα φυγεῖν. ‡ *Æschyl. Pers.*

---

* Versus inter Dochmiacos recenseri potest.

‡ Melius disjunctum.

Quod a Burneio Ionicum a minore dimetrum ἀνακλώμενον dicitur, potius mihi videtur ad Ionicum a maj. pertinere. Vide supra.

IX. De Metro Pæonico, *sive* Cretico.

P. 1. – ∪ ∪ ∪   P. 2. ∪ – ∪ ∪   P. 3. ∪ ∪ – ∪   P. 4. ∪ ∪ ∪ –

1. Hoc metrum nonnunquam Creticum vocatur; pes enim Creticus, 1ma vel 3tia syllaba soluta, fit Pæonicus.

2. Pes Bacchius ∪ – – aliquando, præsertim in clausulis, invenitur: nam omnes pedes, ex quinque temporibus conflati, recipiuntur.

¶ 1. Metrum Pæonicum dimetrum ubique Creticum pedem accipit; qui pes aliquando et primam et tertiam simul solutam habet; sic,

ἦ ποθεινὸς φίλοις. — *Eurip. Phœniss.* 330.
– ∪ –| – ∪ –

δρομάδες ὦ πτεροφόροι. — *Eurip. Orest.* 311.
∪ ∪ ∪ –| ∪ ∪ ∪ –

νῦν πρὸς ἔμ' ἴτω τις, ἵνα. — *Aristoph. Lys.* 688.
– ∪ ∪ ∪| – ∪ ∪ ∪

Vide etiam 689, 690.

¶ 2. Trimetrum rarius occurrit; nec nisi dimetris clausulæ loco adjunctum. Vide *Hermannus de Metris*, p. 361.

¶ 3. Tetrametrum Pæonicum solutionem longarum libentissime patitur; sic,

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν.
– ∪ ∪ ∪| – ∪ ∪ ∪ |– ∪ ∪ ∪| – ∪ –

Aristoph. Vesp. 1275.

ποῦ μ' ἄρ' ὃς ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;
– ∪ ∪ ∪| ∪ ∪ ∪ ∪ ∪| ∪ ∪ ∪ ∪ ∪| ∪ ∪ ∪ –

Id. Av. 312.

Pes Creticus sæpe jungitur trochaico hemiolio; sic,

εὐτρέπης ἐπὶ πόλιν διώκων. *Æschyl.*
– ⏑ – | ⏑ ⏑ ⏑ | – ⏑ | – –

Pes Bacchius clausulis occurrit,

ἴθ' ὦ 'ναξ. *Soph. Œdip. Tyr.* 1468.
⏑ – –

Hic loci versum periodicum subjungam, Pindaro maxime familiarem; constat ex dipodia iambica et trochaica; sic,

ἀναξιφόρμιγγες ὕμνοι. *Pind. Olymp.* 2. 1.
⏑ – | ⏑ – || – ⏑ | – ⏑

πιθοῦ θελήσας φρονήσας τ'— *Soph. Œdip. Tyr.* 649.
⏑ – | ⏑ – || – ⏑ | – –

τίς ἔτι ποτ' ἐν τοῖσδ' ἀνήρ. *Id.* 892.
⏑ ⏑ ⏑ | ⏑ – || – ⏑ | –

Vide etiam *Elect.* 249; catalectus reperitur *Œd. Tyr.* 654, 664.

VII.

De Asynartetis.

Horum versuum indolem et artificium plane cognovit magnus Bentleius; cujus verbis ad Horatii Epod. xi. uti licebit.—" Sub primis Poeticæ artis initiis simplici pede versus decurrebant, heroicus dactylo, trochaicus et iambicus, uterque suo: nisi ubi, pes omnibus illis cognatus, spondæus interponebatur: quo versus, *tardior paullo graviorque ad aures veniret.* Postea, ut varietatis gratiam aucuparentur, cola* quædam sive partes heroici versus cum colis trochaici generis vel iambici, et vicissim, in unum versum miscebant: unde magnus novorum versuum numerus illico nascebatur; quos Græci magistri ἀσυναρτήτες, hoc est, *inconnexos* vocabant; quia alterum colon altero diversi generis connecti et coagmentari non

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* *Colon est membrum quod finitis constat pedibus, comma autem in quo vel pars pedis est.*

" potest, utcunque uno versiculo utrumque sit conclusum. " Horum ἀσυναρτήτων numerum ad 64 usque exsurgere narrat " Scholiastes Hephæstionis et Marius Victorinus. Parens " autem et inventor horum erat Archilochus. Πρῶτος ἀσυναρ- " τήτοις Ἀρχίλοχος κέχρηται, ait Hephæst. p. 83, Gaisford. edit. " *Primus inconnexis versibus Archilochus usus est:* ubi et di- " versa eorum genera profert; quorum ea tantum hic memo- " rabo quæ Flaccus imitatus est. Unum ergo ait, p. 88, con- " stare ἐκ δακτυλικῆς τετραποδίας καὶ τοῦ Ἰθυφαλλικοῦ; hoc est, prius " colon esse tetrametrum heroicum: posterius tres trochæos; " quæ illud Archilochi.

οὐκ ἔθ' ὁμῶς θάλλεις ἁπαλὸν χρόα κάρφεται γὰρ ἤδη.

" Quod semel duntaxat Flaccus expressit, Carm. 1. 4.

" *Solvitur acris hiems grata vice | veris et Favoni,*" &c.

Longius esset omnia quæ de his versibus disseruit Bentleius proferre. Qui plura vult eum ad locum supra citatum, et ad Gaisfordi notas in Hephæst. relegare visum est.

De Strophe, Antistrophe, et Epodo, ita disseruit Marius Victorinus:—

" Pleraque Lyricorum carminum, quæ versu colisque et " commatibus componuntur, ex Strophe, et Antistrophe, et " Epodo, ut Græci appellant, ordinata subsistunt, quorum ratio " talis est. Antiqui Deorum laudes carminibus comprehensas " circum aras eorum euntes canebant, cujus primum ambitum, " quem ingrediebantur ex parte dextra στροφὴν vocabant. Re- " versionem autem sinistrorsum factam, completo priore orbe, " ἀντιστροφὴν appellabant: dein in conspectu Deorum soliti con- " sistere, cantici reliqua consequebantur, appellantes id ἐπῳδόν. " Nam Epodus est tertia pars aut periodus Lyricæ odes. Igitur " quæ post στροφὴν et ἀντιστροφὴν, ἐπῳδὸν dicebant," &c.

METRORUM DISTRIBUTIO CANTUS

Strophe. *

Dactyl. Hex.	Ὦ Διὸς ἁδυεπὲς φάτι, τίς ποτε τᾶς πολυχρύσου – ⏑⏑ | – ⏑⏑ | – ⏑ ⏑ | – ⏑⏑ | – ⏑ ⏑ | – –	151
Iamb.Dim.Ac.	Πυθῶνας ἀγλαὰς ἔβας – – | ⏑ – | ⏑ – | ⏑ –	
Dactyl. Hex.	Θήβας; ἐκτέταμαι φοβερὰν φρένα, δείματι πάλλων – – | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – –	
Parœmiac.	Ἰήϊε, Δάλιε, Παιάν, – – | ⏑⏑ – | ⏑⏑ – | –	
Dactyl. Tetr.	Ἀμφὶ σοὶ ἁζόμενος, τί μοι ἢ νέον – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑⏑	155
Id.	Ἢ περιτελλομέναις ὥραις πάλιν, – ⏑ ⏑ | – ⏑ ⏑ | – – | – ⏑ ⏑	
Dactyl. Dim.	Ἐξανύσεις χρέος. – ⏑ ⏑ | – ⏑⏑	
Dactyl. Hex.	Εἰπέ μοι, ὦ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα. – ⏑ ⏑ | – – | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – –	

Epodus.

Glyc. pur. cum troch.	Ὦ πόποι, ἀνάριθμα γὰρ – ⏑ – ⏑ | ⏑ – ⏑ –	167
Dochmiac.	Φέρω πήματα. ⏑ – | – ⏑ | –	
Iamb. Dim. Acat.	Νοσεῖ δ' ἐμοὶ πρόπας στόλος, ⏑ – | ⏑ – | ⏑ – | ⏑ –	
Dactyl. Trim.	Οὐδ' ἔνι φροντίδος ἔγχος – ⏑ ⏑ | – ⏑ ⏑ | – –	170
Id.	Ὧ τις ἀλέξεται· οὔτε γὰρ – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑	
Cretic. Dimetr.	Ἔκγονα κλυτᾶς χθονὸς – ⏑⏑ ⏑ | – ⏑ –	
Dactyl. Trim.	Αὔξεται, οὔτε τόκοισιν – ⏑ ⏑ | – ⏑ ⏑ | – –	
	Ἰήους καμάτους ‡ ἀνέχουσι γυναῖκες· – – | – ⏑ ⏑ | – ⏑ ⏑ | – ⏑ ⏑ | – –	

* Ex ed. Brunck.

CHORICI SOPHOCLIS ŒDIP. TYR.

ANTISTROPHE. †

Πρῶτά σε κεκλομένῳ, θύγατερ Διὸς, ἄμβροτ᾽ Ἀθάνα,
– ∪ ∪| – ∪ ∪| – ∪ ∪| – ∪ ∪| – ∪ ∪| – –

Γαιάοχόν τ᾽ ἀδελφεὰν
– –|∪ – | ∪ – | ∪ –

Ἄρτεμιν, ἃ κυκλόεντ᾽ ἀγορᾶς θρόνον εὐκλέα θάσσει,
– ∪ ∪ | – ∪ ∪| – ∪ ∪| – ∪ ∪ | – ∪ ∪| – –

Καὶ Φοῖβον ἑκαβόλε, ἰὼ
– –| ∪ ∪ –| ∪ ∪ –|

Τρισσοὶ ἀλεξίμοροι προφάνητέ μοι,
– ∪ ∪| – ∪ ∪| – ∪ ∪| – ∪ ∪

Εἴ ποτε καὶ προτέρας ἄτας ὕπερ
– ∪ ∪| – ∪ ∪| – –| – ∪ ∪

Ὀρνυμένας πόλει
– ∪ ∪| – ∪ ∪

Ηνύσατ᾽ ἐκτοπΐαν φλόγα πήματος, ἔλθετε καὶ νῦν.
– ∪ ∪ |– ∪ ∪|– ∪ ∪| – ∪ ∪ |– ∪ ∪| – –

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† Metra Strophæ respondent.

‡ Sic restituendam genuinam lectionem ex Hesychio censeo, cujus verba hæc sunt: *Ἰήες καμάτες. τὲς κατὰ τὸν τόκον, ἐν ᾧ ἴασι φωνὰς διὰ τὲς πόνες ϗ τὰς ὠδῖνας αἱ τίκτεσαι. τινὲς δὲ τὲς θρηνητικὲς πόνες, ἀπὸ τε ἰαλέμε. Σοφοκλῆς Οἰδίποδι Τύραννῳ.* Vox Ἰηΐων metrum pessundat. Mihi videtur Dactyl. Pentametrum esse, in quo vocalis longa ante aliam vocalem media in voce nunquam rite corripitur. Præterea Ἰήϊος est nomen Apollinis ut supra 154, nec unquam *lugubris* vel *lacrymosus* sonare potest: neque consentaneum mulieres parturientes *vota Apollini* facere, sed *Dianæ*. Constructio quoque Ἰηΐων vel Ἰήων καμάτων ἀνέχεσι γυναῖκες, durior et inusitata mihi videtur. *ἀνέχω sustineo* regit nonnunquam accusativum rei, quanquam hæc significatio sæpius mediæ voci pertinet.—Multus dubito an Ἰήϊος unquam legi *debeat* nisi Apollinis nomen: Confundi suspicor voces Ἰήιος et Ἰήϊος, prior *lugubris* significans vel *clamosa lamentatio*; posterior, ab ἰάομαι, *sano*, Apollinem, medicinæ deum. Ἰήϊος fortasse in usu erat ex ἵημι mitto; quæ vox cum spiritu aspero scribi debet, Euripidis Phœn. l. 1050, 1051, loco Ἰήϊος.

Glyc. Polyschem.	Ἄλλον δ' ἂν ἄλλᾳ προσίδοις,
Anap. Monom. Hyp.	Ἅπερ εὔπτερον ὄρνιν,
Dactyl. Pentam.	Κρεῖσσον ἀμαιμακέτου πυρὸς ὄρμενον ἀκτὰν
Iamb. Dim. Brach.	Πρὸς ἑσπέρου θεοῦ,
Troch. Dim. Brach.	Ὧν πόλις ἀνάριθμος ὄλλυται.
Anap. Monom. Hyp.	Νηλέα δὲ γένεθλα

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STROPHE α΄.

Prosodiacus.	Ἄνω ποταμῶν ἱερῶν
Dochmiacus.	Χωροῦσι παγαί,
Antispast. Troch. et Dact. Dim. Hyperc.	Καὶ δίκα καὶ πάντα πάλιν στρέφεται.
Antisp. et Doch.	Ἀνδράσι μὲν δόλιαι βουλαί· θεῶν δ'
Dactyl. Trim.	Οὐκέτι πίστις ἄραρε.
Antisp. Troch. et Dact. Dim. Hyper.	Τὰν δ' ἐμὰν εὔκλειαν ἔχειν βιοτὰν
Iamb. Mono. Hyperc. vel Dochmiac. Iamb.	Στρέφουσι φᾶμαι.
Troch. Trim. Catal.	Ἔρχεται τιμὰ γυναικείῳ γένει·
Dactyl. Dim. Hyper. vel Dactyl. Dochm.	Οὐκέτι δυσκέλαδος
Iamb. Dim. Catal.	Φάμα γυναῖκας ἕξει.

Glyc. pur. cum Tr. Πρὸς πέδῳ θανατηφόρῳ 181

Dactyl. Dim. impur. Κεῖται ἀνοίκτως·

Dactyl. Tetram. Ἐν δ' ἄλοχοι, πολιαί τ' ἐπὶ ματέρες

Glyc. pur. cum Iambo. Ἀκτὰν παραβώμιον

Chor. et Doch. Tr. Ἄλλοθεν ἄλλαι λυγρῶν πόνων

Paræmiac. Ἱκτῆρες ἐπιστοναχοῦσι.

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*CHORICI EURIPIDIS MEDEÆ.**

Antistrophe α'.

Μοῦσαι δὲ παλαιγενέων 421
Λήξουσ' ἀοιδᾶν,
Τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν.
Οὐ γὰρ ἐν ἁμετέρᾳ γνώμᾳ λύρας
Ὤπασε θέσπιν ἀοιδὰν
Φοῖβος ἁγήτωρ μελέων· ἐπεὶ ἀντ-
άχησ' ἂν ὕμνον
Αρσένων γέννᾳ· μακρὸς δ' αἰὼν ἔχει
Πολλὰ μὲν ἁμετέραν
Ανδρῶν τε μοῖραν εἰπεῖν.

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* Porsoni edit.

STROPHE β'.

Choriam. Trim. Cat.	Σὺ δ' ἐκ μὲν οἴκων πατρίων ἔπλευσας	431
Dactyl. Dim. Hyper. vel Dactyl. Dochm.	Μαινομένᾳ κραδίᾳ	
Ionic. a maj. Dim. Acat.	Διδύμους ὁρίσασα πόντου	
Ionic. a maj. Dim. Cat.	Πέτρας· ἐπὶ δὲ ξένᾳ	
Ion. maj. Dim. Acat.	Ναίεις χθονὶ, τᾶς ἀνάνδρου	435
Id.	Κοίτας ὀλέσασα λέκτρον,	
Id.	Τάλαινα, φυγὰς δὲ χώρας	
Dochm.	Ἄτιμος ἐλαύνει.	438

METRORUM DISTRIBUTIO CANTUS CHORICI ARISTOPHANIS NUB.

Dactyl. Dim. Hyper. vel Dochm.	Ἀέναοι Νεφέλαι	275
Id.	Ἀρθῶμεν φανεραὶ	
Anapæst. Dim. Cat.	Δροσερὰν φύσιν εὐάγητοι,	
Dactyl. Tetram.	Πατρὸς ἀπ' Ὠκεανοῦ βαρυαχέος,	
Id.	Ὑψηλῶν ὀρέων κορυφὰς ἔπι	
Dactyl. Dim.	Δενδροκόμους, ἵνα.	280

DACTYLICA.

Dactyl. Dim. Hyper. vel Doch.	Ὄμμα γὰρ αἰθέρος ἀ-	285
Anap. Mon. Hyper. vel Anapæst. Doch.	κάματον σελαγεῖται,	

Antistrophe β'.

Βέβακε δ' ὅρκων χάρις, οὐδ' ἔτ' αἰδὼς 439
Ἑλλάδι τᾷ μεγάλᾳ
Μένει, αἰθερία δ' ἀνέπτα.
Σοὶ δ' οὔτε πατρὸς δόμοι
Δύστανε, μεθορμίσασθαι
Μόχθων πάρα, τῶν δὲ λέκτρων
Ἄλλα βασίλεια κρείσσων 445
Δόμοισιν ἐπέστα.

Choriamb. Dim. Catalect.	Μαρμαρέαισιν αὐγαῖς.	
Parœmiacus.	τηλεσκόπῳ ὄμματι γαῖαν.	290

Canticus Chorus ιβ', 1020.

Glycon. Polyschem.	Ὦ καλλίπυργον σοφίαν
Choriamb. Dim. Cat.	Κλεινοτάτην τ' ἐπασκῶν.
Glycon. Polyschem.	Ὡς ἡδύ σου τοῖσι λόγοις
Choriamb. Dim. Cat.	Σῶφρον ἔπεστιν ἄνθος.
Epionic.	Εὐδαίμονες ἄρ' ἦσαν οἱ
Antispast. Dim. Cat.	Τότε ζῶντες, ἡνίκ' ἦς,
Troch. Trim. Hyper.	Τῶν προτέρων, πρὸς οὖν τάδ', ὦ κομψὸ

Antisp. Dim. Brachyc.	Πρεπῆ μοῦσαν ἔχων, ∪ –| – ∪ ||∪ –
Choriamb. cum Iamb. Dipodia.	Δεῖ σε λέγειν τι καινὸν, ὡς. – ∪ ∪ – || ∪ –| ∪ –
Dactyl. Dim. Hyper. sive Dactyl. Dochm.	Εὐδοκίμηκεν ἀνήρ. – ∪ ∪| – ∪ ∪| –
Iamb. Tetram. Cat.	Δεινῶν δέ σοι βουλευμάτων ἔοικε δεῖν πρὸς αὐτὸν – –| ∪ –| – –| ∪ –|∪ –|∪ –| ∪ –| –
Id.	Εἴπερ τὸν ἄνδρ᾽ ὑπερβαλεῖ, καὶ μὴ γέλωτ᾽ ὀφλήσῃς. – –| ∪ – |∪ –| ∪ – |– –| ∪ – |∪ –| –

FINIS.

DISSERTATION

ON THE

VERSIFICATION OF HOMER,

AND THE

USE OF THE DIGAMMA IN HIS POEMS.

TO WHICH IS SUBJOINED,

THE FIRST BOOK OF THE ILIAD,

WITH

NOTES,

ILLUSTRATIVE OF THE RULES OF VERSIFICATION.

PART II.

PREFACE

TO

PART II.

THE following Dissertation it was my original intention to have written in Latin, both to preserve uniformity with the preceding part on the Greek metres, and to comply with the practice of employing that language in criticisms or remarks upon classic authors. Two reasons induced me to abandon this resolution; the want of leisure to execute it before the conclusion of this session, and the conviction that it would be more easily understood by those for whom it was principally intended if written in English. At an after period, if it shall be thought deserving of public approbation, I shall endeavour to carry the original design into execution.—The account of the Greek metres in the preceding Part will, I hope, be found of more practical utility to such as are not far advanced in the study of the Poets, than any treatise on the subject hitherto published. It was chiefly intended for my own Pupils, that we might no longer be subject to reproaches and sneers upon account of our ignorance of versification. But to say the truth, those who are so liberal of their censures on this head do not appear to me, as far as

regards the metres of the Greek poets, to have great cause for boasting. How long is it since Porson fixed the wavering opinions of the learned respecting the laws of Iambic, Trochaic, and Anapæstic verse? Are we even yet any better acquainted with the arrangement of the Choral Odes, notwithstanding the labours of Burney, and others of inferior name? And what has ever been done to illustrate the versification of Homer, the greatest of all poets, and the first, one might imagine, to attract the attention of every one who has the least pretensions to literature? Though less inclined, through the operation of different causes, to pursuits of this nature than our neighbours of the South, we may, I trust, entertain the expectation, since so much has been lately done, in this department, in some of our public schools, that we shall not long be inferior to them even in this accomplishment, but that, as poetic genius is as vigorous and original among us as among them, we may at last recover also the art of recording its effusions in the poetical languages of Greece and Rome. This expectation, however, to such as may have given implicit credit to certain representations, presented to the Public, of the system of Education prosecuted in this University, will appear altogether chimerical and groundless: for if the statement respecting it be correct, in a recent publication, entitled, "View of the System of Education at present pursued in the Schools and Universities of Scotland," nothing was ever so wretched and deplorable. It was not my intention, when this precious performance made its appearance, to notice it in the slightest degree, though a false, meagre, and prejudiced account

had been given of that department over which I have the honour to preside, as I imagined there were few or none, at all acquainted with this University, who would be misled by the author's representations, but would soon detect his folly and ignorance. With prejudices so strong, partialities so glaring, and misrepresentations so gross, I had little doubt that it would soon sink into utter oblivion, if not buoyed up by those who were either enemies to our establishment, or who carelessly placed implicit confidence in the arrogant statements of the author.—But as Reviewers have re-echoed his sentiments and opinions; as they have given currency to his misrepresentations, and stamped them with a value they did not originally possess, it *now* becomes the duty of every one, who has the reputation of this University at heart, and particularly of those that are connected with it, to endeavour to rescue it from those vile and unfounded charges that have been brought against it. It would have puzzled a person of much less intrepidity, and more regard to truth, than the Reverend Mr Russel, to reconcile the great increase of students at this University within a short period, not merely in a few classes, but in almost all those that have fallen under his animadversions, with the defective, miserable, and ruinous system of education he has described. If it be so very bad, the public are unquestionably exceedingly blind and foolish (and seem to continue so notwithstanding this gentleman's laudable endeavours to prejudice them to the uttermost,) to encourage a set of men either excessively ignorant or indolent.—Has this man presumption and vanity enough to suppose that he is better qualified to judge of matters of this

kind than many of those, who, having received their own education in the University of Edinburgh, still continue to countenance and support it by sending hither their children? What must be thought of his candour, veracity and impartiality, when it can be proved that he is either grossly ignorant of many things connected with the literary classes which he ought to have known, or that he has purposely concealed them that the force of contrast might be the greater? And what credit can be attached to his statements, when he has derived his information, not from personal knowledge, not with a view of doing justice to all by concealing nothing that ought to have been known; but from the vague and unsatisfactory evidence of some lazy, discontented student or students, who were, perhaps, both unable and unwilling to give a complete account of the system pursued, that their own ignorance might have some plausible excuse? I can, without the fear of contradiction, assert, that there is not a *single statement* he has made respecting my own Classes correct, but that he has given a false account of some things, and is wholly silent upon others most material to be known, if his aim had been to do strict justice to all. The slightest perusal of this author's work will make it abundantly evident that this object was the farthest from his thoughts; but that his intention was, by the most unfair and partial comparisons, to exalt the University of Glasgow at the expence of that of Edinburgh. Justice requires that these comparisons be examined, and that, whatever be the merits or demerits of each, they should stand on other ground than on his evidence. It is far from my intention to show any desire of establishing a ri-

valship between the two; all I have in view is, to rescue that University with which I am connected from unfounded and malevolent obloquy.

The first part of this author's *View* comprehends some remarks upon the High Schools of Edinburgh and Glasgow. No two schools of the kind are perhaps more widely different, both in their immediate and ultimate effect upon the education of the youth, and the system of discipline proper to be observed, when they come to prosecute their studies at College. In the former school the boys continue four years under the Master with whom they entered, and generally two more under the Rector, with whom many of them make considerable progress in Greek, and afterwards join either the junior or senior Humanity and Greek Classes in the University. In the latter they continue only *four* years in all, and are then sent to College, to the junior Humanity and Greek Classes. The boys from the former are, upon an average, at the period they quit the High School, about 14 or 15 years of age, have read most of the best Latin Classics, and not a few of our most esteemed modern authors: Those from the latter cannot exceed 12 or 13, and must have but an imperfect knowledge both of Latin and English. The acquirements of the former must, therefore, at that period of life, be out of all proportion superior to the other, who, as mere children, are totally unfit for college discipline, and assuredly require other stimuli than honour, praise or censure. The difference between the two, it will be obvious, must continue through the whole course of their

literary and philosophical studies; the latter generally entering the Logic Class at that period of life when the former are merely leaving the High School. If boys, therefore, require to be examined when they enter the first Humanity or Greek Class at the age of 14 or 15, they must of consequence equally require it when they enter the Logic Class at the same period, and must have topics suggested to them which others farther advanced have previously acquired. But this Reverend Gentleman is not content even with the time spent at the High School of Edinburgh, but wishes the system pursued in the English schools to be adopted. The knowledge and the logic of this Author seem to be pretty much upon a par; the one the effect of presumption, the other of a total ignorance of cause and effect. Would it not have been worth his while, before he began to recommend this system, to have enquired whether it was *practicable* in this country? The orator Lysias has very faithfully characterised one of his description: τῶν μὲν παρόντων καταφρονῶν, τῶν δὲ ἀπόντων ἐπιθυμῶν.—If he understands Greek as ill as he seems to comprehend the meaning of the motto in his title-page, I must refer him, not to the *Latin version* of this passage, but to such English translation as he can fall in with. Like some of our modern reformers, he entertains a blind admiration of general principles without that discriminating power of mind which judges of matters of public interest by what is practicable and suitable to the circumstances and state of society. The public schools in England, if I am correctly informed, are attended by two descriptions of people: the one, the sons of men of rank and fortune, who

aim at no particular profession; the other, such as endeavour to qualify themselves for certain exhibitions or endowments in the two Universities, or who look forward to the church for preferment. In Scotland our public schools are chiefly attended by the sons of men in business, or in particular professions, who are anxious that they should be as soon as possible qualified, not by *a learned education*, which is certainly too often neglected, but by a *general* one, comprehending the literary Classes, Mathematics, Logic, Moral and Natural Philosophy, with some other branches of inferior importance, to enter into some profession; where all these may be either directly or indirectly useful. And let me ask, though the question might seem to operate against my own interest, whether a young man may be supposed better qualified to engage in any profession with a knowledge of all these branches I have enumerated, than if it had been confined merely to Greek and Latin? In England there are rich endowments for the encouragement of literature, and especially a great ecclesiastical establishment, with different degrees of preferment to which ambition may look forward; while, in this country, no such aids and prospects are afforded. There are not *ten* situations in all Scotland which require an extensive, or even a moderate knowledge of Greek literature. Is it thought requisite in the profession of the Law? No ordinance requires it. Is it necessary for the qualification of a Physician? What injunction has been given to study it? No: Latin and *Mathematics* were lately prescribed by the College of Surgeons, but not a word of Greek. Does it even form an important part of the examination of

candidates for the church? Even here no very great acquirements in that branch of knowledge will open for them a way within her pale; and when they have succeeded in attaining their wishes, what higher object courts their ambition? In the other ranks of life how few make it their study, or prosecute it to any extent?—All this lamentable deficiency Mr Russel, with his usual sagacity, will no doubt attribute to the defective system in our University. But let me ask him, if he ever saw any artist fabricating goods which he could not bring to market, or, if he brought them there, whatever value he might set upon them, would draw no purchasers? Does he not know that where there is an extensive demand for any article there will always be an adequate supply? Suppose he himself were to try the experiment again, and advertise for a *new and improved* method of teaching Greek and Latin, far superior to the useless practice established in this University, I am not sure, with all his efforts to appear wise and more knowing than others, that his fellow-citizens would be inclined to give him much encouragement in vending, even at a *reduced rate*, these commodities. I would laugh to see young men of 18 or 19 years of age placed on forms under his management, shifting places once or twice a-day, and occasionally receiving a hearty flagellation for their stupidity, inattention, or wicked devices to torment. I should, however, be afraid, lest some of them might be disposed to become rebellious, and have the presumption to think that they were beyond the discipline of the ferula. For all the great purposes of life, it is better, even though some evils attend it, that they should be early taught to think

and act as *men*, than be kept under the restraints, and subject to the discipline of children, when they have outgrown that age.—But unfortunately for this Reverend Gentleman's theory, the High Schools of Edinburgh and Glasgow do not comprise all the classical education in the country. What are we to do with those young men, who come, from the age of 15 to 20, and even 25, to College, and who form at Edinburgh the majority of literary students? It is probable that in many instances they have got all the instruction their teachers were capable of communicating. Are we to send them to the High Schools, instead of the Colleges, to be disciplined and instructed like boys? Or are we to remand them back to their teachers, because they can derive no good at this University at least?—No, Mr Russel would reply, let them go to Glasgow; they will derive much improvement among boys of 12 or 13 years of age, fresh in their fourth year from the Grammar-School. But suppose they should not relish this advice, then he ought to recommend to the landed proprietors of Scotland to give more liberal encouragement to the public Teachers, and they would then obtain persons better qualified for the office. Like many unskilful reasoners, he begins where he ought to have ended. Instead of recommending it to parents to continue their children longer at our Grammar-Schools, he ought to have suggested the propriety of creating endowments for the encouragement of literature, which could be obtained only by those who should distinguish themselves at school or college, and which would support them for a certain period in honourable independence. He should have called upon the heads of the learned professions

to be more strict in their examinations of candidates, and more scrupulous in the admission of such as did not give evident proofs of their abilities and acquirements in classical literature. He should have tried to convince the Patrons of public institutions, that learning will not thrive without proper encouragements to foster genius, and mature it for splendid exertions.—If he had done all this, the spleen and malevolence he has shewn against this University would have been more readily overlooked, as the effects of superabundant zeal working upon a mind not of the firmest texture. But to expect that classical literature shall ever be cultivated to any extent in this country, while so little encouragement is given for its support, is the same as if Mr Russel should cast an unbaited hook into the sea, and expect that the fishes would fasten on it.

I asserted, that this Reverend Gentleman had, in every instance, given a false and meagre account of the business of my Classes in this University, when, if he had intended to be impartial, he ought to have been as minute as in his account of similar Classes in Glasgow. To enter into the detail is, I feel, an invidious task; but as I have ever endeavoured to do my duty to the best of my abilities, I shall not shrink from it, in justice to myself and others who have honoured me with their confidence. I shall pass over every thing that is done in the Junior Class, only premising that it is wholly separate and distinct from the Senior. This latter is divided into two classes, commonly called the 2d and 3d, who read at separate hours, though they are requi-

red to meet together. It is asserted by the Reverend Gentleman, that " as there is no list or catalogue of names, the Professors call upon the boys in the order of their sitting, taking it for granted that the same boys occupy the same benches every day," &c. This statement is absolutely and wholly false. In the Greek Class there are *lists* or *catalogues* of names, and the students are not left to the choice of their seats, but must occupy, during the session, such as have been assigned them. As there is always a certain number in each, it is easy, by a single glance of the eye, to discover what individual or individuals are absent; and their names are accordingly taken down in such a manner that the whole of the absentees may in general be marked in the space of 3 or 4 minutes, without the smallest noise or confusion. The boys *are not called upon in the order of their sitting,* but from different seats; care being always taken that none shall be overlooked, however dull or inattentive, as it may be supposed that, if any one were allowed to remain, during a whole session, as a *hearer* only, it would be nearly the same thing at the end of the course whether he ever appeared in the class-room or not. If *all* are obliged to prepare their lessons, it is of less moment when they are called upon to read.

The Reverend Gentleman has favoured us with an account of the mode of proceeding in the private Philological Classes in Glasgow; and here again he exhibits his wonted partiality, and, what is worse, as a comparison was evidently intended,, gross injustice and inconsistency.——

"There is," says he, "this difference between the provision which is made for the advanced students at the two Universities, that at Glasgow there is a distinct and separate course, or, as it is called, a Private Class, set apart and calculated for them in particular; whereas, at Edinburgh, the student of philosophy, if he wishes to revive his Latin and Greek, has no such Class to enter, but must mix, at the public hour too, with boys who have just left the Grammar School."

Turpe est in iis rebus quæ
Ad patriam pertinent hospitem *esse.*—MANUT.

Had the Reverend Gentleman *understood*, or followed out the sentiment contained in this quotation, which he has affixed to his title-page, he would not have stated such palpable untruths. I suspect that some person, knowing his charitable intention, gave him false information, to render him contemptible and ridiculous. *There is*, I must beg leave to inform him and his friends, a *separate Class of Greek* for students of Philosophy as well as Divinity, if they choose to attend it. This is what has commonly been called *the Third Greek Class*, which the students of the *second year* are also required to attend, and to whom it is left optional to prepare the lessons. Several of them, however, contrary I dare say to Mr Russel's expectation, have, with a degree of industry and ability which does them great credit, prepared and explained, during this session, a great part of the Œdipus Tyrannus of Sophocles and some of the Plutus

of Aristophanes. This Third Class is attended by upwards of 50 students, some of 3, others of 4, and a few of 5 years standing, who all prepare the lessons prescribed. In that Class the higher Greek authors are read; the Oration of Demosthenes for the Crown; most of the Extracts from different authors in the 2 vols. of the Collectanea Majora, and lately a Play of Aristophanes. The lessons are translated by the students, while they are called upon to analyse particular words, to state certain rules and idioms, and vary expressions. Those subjects, however, which make such a conspicuous figure in the Reverend Gentleman's account of the Private Classes in Glasgow, are reserved for stated Lectures, which generally turn upon the subjects read in the 2d and 3d Classes, upon the Origin and Progress of the Drama, of Philosophy, of Eloquence, of Epic and Lyric Poetry, &c. and the laws of criticism respecting each. Essays are prescribed upon all these subjects, and occasionally Translations both in Latin and English of the Choruses of the Tragic Poets are required. Exercises are read every week, and short sentences given out in English to be turned into Greek prose, or Iambic, Trochaic, and Anapæstic verse, the laws of which are explained. In justice to many of the young men who have attended, and are attending the Greek Class, I may be allowed to state, that I have received excellent Specimens of different kinds of verse, both in Greek and Latin, particularly in the latter—an accomplishment which most of them have acquired at the High School of this City, and afterwards at the Humanity Class.——Such is a short detail of the mode of proceeding in the Senior Greek Classes in

this University, the same, with the exception of the Exercises, as that followed by my learned and highly respected Predecessor;—a man who, I will be bold to say, did more, by his writings and instructions, towards diffusing an accurate knowledge of Greek literature in this country, than any individual within it.—Is it the same with that which the Reverend Mr Russel has given? Nothing like it. What, then, is the inference to be drawn? That all those whinings and lamentations, those unqualified censures and reproaches, must apply *only* to the establishments with which he is so well acquainted, and of whose systems he has given such ample details.—I would now ask him, whether, upon his own principles, students, who are obliged to prepare themselves upon the higher authors, are not more likely to obtain an accurate and extensive knowledge of the Greek language than when they sit, as *mere hearers,* to listen to Lectures, however excellent they may be?—He has here brought himself into one of the most awkward dilemmas, and strange inconsistencies, that any man could have fallen into, not altogether destitute of common sense. While, in almost every page of his book, he has insisted upon the *examination* of Classes, he has, with a degree either of effrontery, or of stupidity hardly to be conceived, panegyrized, in the most lofty terms, Classes in which, by his own confession, *no examinations* take place. See pages 61. & 65.—What might be the *model* in one department, might also surely, with no great degree of reprehension, be *imitated* in others. The author wished to pay a compliment, and he had not penetration enough to see that it was at the expence of reason and

consistency. I am afraid the Professors in Glasgow, whose fame and interest he has so much at heart, will scarcely thank him for his injudicious services. It is the peculiar infelicity of some men to prove more injurious to their friends, by their indiscreet praises, than to their enemies by the bitterest efforts of their malice.

Omitting other strictures equally unguarded and unjust, I shall only notice farther a story he has introduced, which I must take the liberty to call a gross misrepresentation. He got it, I suspect, from the same fatal friend who furnished him with such a meagre account of other matters, but was determined in this instance to step beyond the truth, if in others he came short of it. P. 150. "At neither of the Colleges I have named, viz. Glasgow and Edinburgh, is Geometry a favourite study: and at Edinburgh attendance on the Mathematical Professor is not deemed necessary to complete a regular course of education. In the session before last it was conjectured that an ancient statute enjoined such attendance upon a certain class of students, and a decree was accordingly passed by the *Senatus Academicus*, ordaining that thenceforward every young man studying for the Church should fee the Professor of Mathematics. This was one step at least towards the encouragement of mathematical science; and some of the friends of true learning had begun to congratulate themselves upon the prospect of its revival. But unfortunately, at the commencement of last session, it was discovered that the said antient statute had been misinterpreted, and the *Senatus*, with becoming candour and

humility, acknowledged their blunder, and rescinded the compulsory ordinance. Students of every description are, therefore, at liberty once more to attend the Class of Natural Philosophy without having studied Mathematics; that is, to listen to the most profound and intricate demonstrations in physical science, without having read the Elements of Euclid. The motive which actuated the learned gentlemen was, no doubt, benevolent and humane. It might be more convenient, they believed, for some lads to study Geometry elsewhere, and it would be severe and tyrannical to compel them to pay twice for this branch of knowledge, or to pay *twice as much* for it at the University as it could be had for every where else. But if this principle were to be a little extended, what would become of the illustrious corporation of teachers who have thus given to it their sanction! Logic also might, perhaps, be studied elsewhere at half the money; and if the monopoly of Ethics were given up, the present prices, it might be apprehended, could scarcely be supported. The old system of *thirling*, in fact, ought not to be tampered with; for, however distant the mill may be, however scanty the water, and however indifferent the whole apparatus of grinding, customers will still be forthcoming so long as they have no alternative. Besides, this accommodation to our poverty might have shewn itself in another point of view: and since their bowels of compassion were actually in motion at the commencement of session 1812-13, the *Senatus* might have withdrawn more than one resolution. It was barely consistent, perhaps, to raise the fees 25 per cent. in all the Classes, and then, for the love of mercy, to exempt

the Theological Students from attending upon Mathematics." —Now, what will the Public think of this Reverend Gentleman, when they are told that there is not *one word of truth* in the whole of this statement. The resolution above alluded to, was enacted in session 1810-11, and not, as erroneously stated, in session 1811-12, and *has never been rescinded.* At the commencement of this session I read it in both my Classes, with a view of informing intended Students of Divinity of the course of study to be prosecuted. The author has here shewn the disposition of a Tattler with the levity of a Buffoon, readily catching at every tale of slander, and propagating it with indecent jocularity, altogether careless whether it had any foundation in truth, and regardless of the characters of those against whom it was directed. He has here given a notable specimen of his own temper and character, and must assuredly be listened to with much edification by those who have some delicacy both in their moral and religious sentiments.—The publication, so far as regards the University of Edinburgh, is one of the most daring insults to truth, and to a great establishment, that was perhaps ever published to the world. To compare small things with great, it bears a very close resemblance to an American State-Paper, wordy, without argument, and supplying the defects of reasoning, and a scrupulous regard to truth, with malicious insinuations and groundless assertions.

AN ENQUIRY

INTO THE

VERSIFICATION OF HOMER

AND

THE USE OF THE DIGAMMA

IN HIS POEMS.

THE subject of the following discussion was undertaken with a view of unfolding the laws of Homer's versification, and of examining the validity of certain theories respecting the use of the Æolic Digamma in his Poems. When my attention was more particularly turned to this subject, in consequence of an examination of the other metres used by the Greeks, I was very much struck with the looseness and uncertainty that appeared in the writings of all the commentators and editors of Homer that I had an opportu nity of consulting. While the laws of Iambic, Trochaic, and Anapæstic verse seemed to be fixed with great precision, particularly by the late Professor Porson, nothing material appeared to me to have been done towards establishing the rules of Hexameter verse since the time of Clarke, whose labours in this department have long been considered unsa-

tisfactory. The conclusion naturally to be drawn was, either that Homer constructed his verse without any definite rules and principles to guide him, which I could not allow myself to suppose, or that his language had been so altered by ignorant grammarians and critics as to preclude all attempts at establishing those principles upon which he had founded it. Another impediment also, of a tendency still more adverse, arose from certain theories which several critics of great celebrity had formed, in order to account for some peculiarities which the ordinary laws of verse seemed inadequate to explain.—If Homer's poems have been as much corrupted by interpolations and other changes as some ingenious men suppose, then I conceive it would be in vain to attempt any investigation of the principles upon which his versification was founded; because, we must be uncertain, at every step of our progress, what is genuine and what spurious, and must come to this conclusion, that the Iliad and Odyssey are a mere farrago of some original descriptions and sublime passages, with other pieces of far inferior merit and in a different style. Though interpolations and errors, it cannot be denied, are sometimes to be met with, yet, I imagine, every unprejudiced reader, capable of understanding these poems in the original language, will think with me that, throughout, with some exceptions, they bear the marks and impress of one mind, too much superior to the common race of poets in invention, description, delineation of character, and every distinguishing mark of poetic genius, to be confounded with the hum-

* See Dr Burgess 'Adnotationes in Dawesii Miscellanea Crtica,' p. 416, and Villoison's Prolegomena in Homerum, p. 6.

ble imitations of ordinary authors. It appeared to me that the whole body of his poems presented, even at this distant period, no very incorrect specimen of what they were in ancient times, and that the language, with some exceptions, was nearly such as came from Homer's lips. Nor am I aware, after having pursued the investigation to a considerable length, that I have been deceived in my opinion. If I am not mistaken, I think that I have discovered certain laws upon which his verse must have been constructed, as they apply, with some exceptions which I shall afterwards notice, to almost every line both in the Iliad and Odyssey. But before either stating or supporting them by examples, it will be necessary to enquire a little farther into the validity of those opinions, which represent the language of these poems as having undergone such changes as to require adventitious aid to make the verse, in several instances, compleat.

These opinions seem to rest upon the supposition, that the language and dialect, which Homer used, were rude and uncultivated when compared with the same language as it appeared in the works of later writers. If we had possessed, as in our own country, a regular series of authors from the time when the language began to be first cultivated, to enable us to mark the various changes and improvements which it underwent, we could then have formed some judgment how far these opinions were correct. But unfortunately we have no documents of this kind by which to judge of Homer's language. He appears all at once, the first as well as the greatest of poets, as if fortune had determined that he should stand alone, the object of general admiration, and had sunk

in the ocean of oblivion every monument that might seem to have helped him to the summit of greatness. But we are not, on this account, to suppose that the literature of his country, whatever it was, had not been cultivated to any extent, that the language was neither refined nor polished, or that poets of considerable eminence had not existed to point out, by their example, the path which he so successfully trode. Though a veil of mystery still hangs over the place of his birth, there can be little doubt that he was either a native of Asia Minor or of one of the Ionian islands, and that the dialect he chiefly used was the Ionian. It is evident, from the testimony of the best informed historians, that the inhabitants of that quarter of Greece, as well as Thessaly and Thrace, were, at a very early period, far superior to those situated more towards the west, in civilization, commerce, the arts, and particularly poetry. The names of Thamyris, Olen, Orpheus, Musæus, and Eumolpus are recorded as the fathers of Grecian poetry, and even of philosophy and religion; and though some doubt may be entertained whether all of them were prior to Homer, there can be none respecting the first, since he is represented by that poet himself as having contended with the Muses *. The current of Grecian civilization evidently flowed from Thessaly, Thrace, Lycia, and Phrygia, as well as from Phœnicia and Egypt, and carried with it the knowledge and arts which had been previously established in those countries. But it is evident, from many circumstances which occur in Homer's poems, that none of the arts had kept equal pace with poetry. The

* Iliad, 2. 595.

praises of the gods and heroes were all celebrated in verse. The laws of the ancient Legislators were communicated through the same medium. Even maxims of morality as well as the history of events were recorded in the poet's song, and recited to the people by a class of men who wandered about, from place to place, with the view of instructing and delighting their hospitable entertainers. Was it surprising then that the language of poetry should have been cultivated, even before Homer's time, to an amazing degree in the more enlightened parts of Greece, when the other arts, which have no natural connection with it, had made far less progress? Great facility was afforded for this purpose by the nature of the Greek language. Its wonderful aptness for combination; its varieties of flexion; its expressive sounds, and peculiar felicity for characterizing every object of nature, from the study of which it might be said to have sprung, rendered it peculiarly susceptible of improvement, particularly in that art which was cultivated both with the view to instruct and please, not merely the multitude but persons of the highest rank. To suppose that either, on the one hand, Homer brought it to that pitch of perfection in which it appears in his poems, or on the other, that the state in which we now find it, is not, with a few exceptions, the same as he employed it, but that it was greatly modernized after his time, seem to be equally destitute of foundation. Its elemental parts must have been combined, modified, and varied in different ways by the elision both of consonants and vowels, particularly the former: its compound terms must have been rendered less rugged when united together, and its character for the uses of poetry, and as adapted to

all its rules, must have been previously fixed. That he shewed its powers and its endless variety to a greater extent than any preceding poet is almost unquestioned; and that he freely employed, what scarcely any other language could have allowed, shades of dialect spoken by contiguous tribes, may perhaps be admitted with some limitations: For, as I shall afterwards endeavour to shew, there is much less variety of dialect in Homer than is commonly supposed. Still he found the poetical style in a high state of improvement, retaining, however, in a few instances, vestiges of the rude state from which it had sprung*. But I think it may be asserted with truth, that the Ionian dialect, which he chiefly used, had been refined as much as possible by the elision of consonants and the bringing together as many vowels as were consistent with the structure of the component parts of words and the harmony of sound. This practice, which is common in every language, was carried to a far greater extent in that of the Greeks than in those of barbarous nations, where a multiplicity of consonants are to be found unfavourable for combination, and where the constituent parts of many words cannot be discovered in consequence of the numerous elisions that took place. How far such elisions were admitted in the language Homer used, may be a curious and not unprofitable enquiry, but cannot in any shape, I imagine, affect the structure of his verse, as they must all have been made at a period long prior to his time †.

* I mean the terminations φι, θὰ, θε and θεν and δε.

† Mr Payne Knight, both in his Analytical Essay on the Greek Alpha-

It has been supposed, however, from certain peculiarities in his versification, that he must have used what was called the Æolic digamma, which, though not found in the editions of his poems, nor perhaps in those copies of them formerly circulated among the Athenians, and revised by the Alexandrian grammarians, is essential to the structure of some parts of his verse. That the Æolians used such a letter is evident from the assertion of several ancient authors; but till it can be satisfactorily proved that Homer chiefly used the Æolic dialect; that the digamma, if he did use it, was not a vowel sound, but always possessed the power of a consonant, and that it is

bet and Prolegomena to Homer, has, with a great deal of ingenuity and learning, endeavoured to shew that Homer's language was not, in many instances, such as we now have it in the editions of his works. In this I partly agree with him, but upon rather different principles. His enquiries, if my opinion be correct, go back to a period of the language prior to Homer's time. To proceed with effect in such an enquiry, I apprehend we must try to discover the elementary parts of the language, not merely the letters on which Mr K. has thrown a great deal of useful light, but also of the original parts of words: their combinations should be traced, if possible, to their constituent parts: above all, the terminations both of nouns and verbs * should be attempted to be discovered, because I am convinced that they were originally separate and independant words with distinct acceptations. To discover the modifications they underwent when brought into combination with other words, and the superadded idea they were calculated to convey, would be both amusing and instructive. To ascertain also the causes why vowels, originally short and supported only by single consonants, are uniformly long, would likewise be of great utility, It is to such purposes the digamma may be rendered useful, but in no degree, I apprehend, to the language as used in the time of Homer.

* I have endeavoured to point out the terminations of verbs in a small work, entitled an ' Analysis of the Formation of the Greek Verb.' Edin. 1813.

essentially necessary for his versification, I must be permitted to withhold my assent from such an opinion. I have already said that the dialect which Homer chiefly used was the Ionian and not the Æolian: of this we can only judge from the character of the two as they are found in inscriptions, on monuments, or in the writings of the ancients. Every scholar knows that there are but few remains of the Æolic dialect now to be found, and those specimens of it which still exist, with which we can compare the poems of Homer, bear a very different appearance from his language. I allow, indeed, that some peculiarities ascribed to the Æolic dialect are to be found in Homer; but the same may be said of the Attic, for at an early period it is evident that all these dialects bore a much nearer affinity to each other than they did afterwards when spoken by different people who had made greater or less progress in literature and the arts. The decided character of Homer's language appears to me Ionian, if I may be allowed to compare it with that of Herodotus. There are no doubt, distinctive differences between the two, but not more than may be supposed to have taken place during the long period that intervened from the time of the former to that of the latter, and between the language of poetry and prose. But, it may be said, though it could be proved that Homer used the Ionian dialect, still the digamma appears under another shape with equal if not more power: For, according to Dawes in his Miscellanea Critica, pp. 119, &c. the Ionians used the letter *Vau,* with the power of a consonant, instead of the Æolic digamma, which, according to some, had the vowel sound of ου, according to others the power of the consonant F. This, I imagine, makes bad

worse, for we would thus have the power of a consonant obtruding itself in every place where the metre was supposed to be faulty, whereas the digamma very conveniently sometimes assumed a lighter and more elastic shape. In answer to this, I shall here quote a passage from the Appendix to the same book, which appears to me to convey a correct idea of the original use and subsequent disappearance of any letter of the kind *. 'Atque, says the bishop of St David's, 'de hac re verba Francisci Wise proferre liceat. Cum an-'tiqua dialectus paulo emolliret, atque alphabetum elemento-'rum numero augeretur, digamma F negligi cepit; et ante-'quam in desuetudinem prorsus abierit, forma ejus facta fuit 'mutila; ita ut superior linea tolleretur, hoc modo, F; vel 'quando βουστροφηδὸν scribebant; sic ꟻ. *Utrumque* enim 'signum *aspirationem* notasse arbitror; et minime mihi per-'suadere possum nempe posteriorem notam priori contra-'rium sonuisse; namque nihil erat cur lenis syllaba ita dis-'tingueretur.' Those marks which are found on ancient inscriptions, and have been supposed to indicate the Æolic Digamma, or, according to Dawes, the Ionic *Vau*, are the indications of that rough breathing, which was at first, perhaps wholly guttural, but afterwards softened to the breathing of the letter *H* †, and lastly to the spiritus asper which succeeded it. Even the changes which the form of that character underwent, are sufficient proofs of its nature and use. From the form in which I have just represented it, it after-

* P. 345.

† They appear to me to have been used in a similar manner with the Roman H, indicating a certain sound, but possessing no power as a consonant in poetry.

wards assumed a crescent shape ϵ, and, lastly, was diminished to the small figure of the spiritus asper, ʽ. But even though the digamma or Ionic *Vau* had been used by the Greeks, still I assert that it must have disappeared before the time of Homer; because it is evident, as has already been stated, that his language has every mark of high cultivation, and of a systematic endeavour to exclude a multiplicity of consonants. As many vowels appear to have been brought together as the nature of sound and attention to the combination of words would admit; and hence that sweet and flowing tone of the Ionian dialect in Homer and Herodotus. It is altogether at variance with its character, to suppose the digamma was ever used but as a vowel sound. To introduce it as a consonant, either with the sound of F or V, would be, in my opinion, to barbarise the language, and instead of representing it in the state which Homer used it, to bring it back to those rude and harsh sounds, which probably characterised it when first introduced into Greece by the wandering Pelasgi from their Scythian deserts.

That the Æolians used such a letter as the digamma, and continued to use it longer than the other Greeks, is not improbable: But before the supporters of this doctrine make any thing of their argument, they must shew what was the particular sound of that letter among the Æolians. In this, they are not all agreed; some supposing it to be the same as *ou*, as is most probable, others of *f*, or *v*. In support of the former, may be quoted the opinion of Dionysius of Halicarnassus, in his 1st book of the Roman His-

tory; He compares it with the sound of the ου diphthong in the name of the town Ουελια, commonly written *Velia*. He also shews that the form *F*, and the Latin *V*, were pronounced in the same manner: so that if his account be correct, neither the digamma, nor the Latin *V* should have the decided sound of consonants, but rather of the diphthong ου*. In confirmation of this opinion, we find many of the Greek writers in the reign of the Caesars, and most of the Byzantine historians, employing this sound in such words as Virgilius, Ουιργιλιος. Valerian, Ουαλεριον. Severus, Σεουηρος, &c.—But unless it can be shewn, beyond the possibility of a doubt, that Homer used the Æolic dialect alone, it may be asserted with equal confidence, that he used, instead of the Digamma, the letter B, which was commonly employed, instead of it, by the Lacedaemonians, confessedly of Æolian origin, or the letter Π and Φ, which were used by different people to suit their organs. If we may admit the testimony of Hesychius, the letters B and Γ were frequently employed by different tribes, instead of the digamma; but if we were to insert them in every place where that letter is supposed to have been excluded in Homer's verse, we would render it utterly harsh and unmusical.

* 'The digamma,' says Mr Knight, Analytical Essay, p. 11, 'was certainly pronounced rather as a simple aspirate, than as an aspirated consonant, and differed from the common note of aspiration, in the impulse which caused the forced expiration, being given from the throat rather than from the tongue and palate.'—'It is generally supposed among the learned at present, that the digamma was pronounced like our W, for it corresponded to the Latin V, the sound of which was certainly the same.

I conceive the argument to have very little weight, which rests upon the Latin *V* being used instead of the digamma, in several words derived from the Greek. We have no conclusive evidence from History that the Æolians ever sent any colonies into Italy. They rather seem to have been wandering tribes of the ancient Pelasgi*, who carried over with them their barbarous pronunciation, and retained it even after their language was incorporated with that of the original inhabitants. Their language was no doubt the same with that spoken by those who remained, but the latter, through some accidental causes, cultivated the arts of life, and carried on commerce with different people, and of consequence, improved their language, long before the former emerged from barbarity. Nothing differs so much as the pronunciation and orthography of words from one period to another, when a language is in a progressive state of improvement. The diction of Chaucer, of Gavin Douglas, and others of the same period, are very unlike that which was employed by Shakespeare and Ben Johnson: and theirs again differing from that of Milton, Dryden and Pope. There can therefore be nothing drawn from the state of any language, when yet in its infancy, to determine certain sounds, far less to supply imaginary defects in the same language, after it has been refined and cultivated to a high degree. This difficulty increases when the language ceases to be spoken, and can only be resolved by a strict analysis of the poetry of the time, and by establishing certain rules

* Dionysius περιηγ. bs. 347. Plin. b. 7. c. 56.

drawn from the most careful and most extensive induction of particulars, and not on gratuitous assumptions.

But, though the supporters of the digamma fail in shewing what it really was, what was its power, and how long it existed in the language, they assert that it is absolutely necessary in Homer's verse to sustain the metre, and prevent the hiatus of vowels in many places. From the rules which I shall afterwards give, I think it will be evident that the metre does not require it, except in the instance of two words at most*, viz. *οἶνος* and *εἰδῶ*, which, however, either by a different collocation, or a partial change, may be rendered independent of it. To prevent the hiatus in several places, the *ν* is added in the same manner as was done by later poets. Had the digamma been originally employed for this purpose, is it likely that a letter so convenient and useful would have entirely disappeared, even in the time of Herodotus, as we find him quoting a line from Homer in which the insertion of the digamma, with the

* If the digamma had ever been used as a consonant before particular words, it is fair to conclude that it would always have continued so, and not occasionally. It would also have remained a fixed letter in the language, like any other consonant, in that state of it especially in which it was used by Homer: neither of which has happened. Whereas, supposing it to have had the sound of a vowel, or a rough breathing, it might be considered only as a peculiarity in pronunciation, and would be changed, like all other peculiarities of the same kind, when the language became more improved.

power of a consonant would have ruined the metre? The line runs thus;

ἐνθ᾽ ἔσαν οἱ πέπλοι παμποικίλοι ἔργα γυναικῶν. Il. Z. 289.

as ἔργα is one of those words which they say always take the digamma, it must here either be omitted, or the verse so formed as to admit of its insertion. Accordingly, Heyne, who never scruples, when he finds a verse intractible, either to alter it to his views, or to pass a summary condemnation upon it as an interpolation of some later poet, proposes to read παμποίκιλα instead of παμποίκιλοι, to the utter ruin of the sense. Besides, had the digamma been used in the manner asserted, it would undoubtedly have been preserved with as much care as those remains of a more ancient state of the language, the terminations θα, θεν, δε, φι, &c. which sometimes occur in the Iliad and Odyssey, and were partly retained by writers of a much later period. But as it never seems to have been intended to prevent the hiatus of vowels, the ν in all probability was used in some instances, both by Homer and other writers for this purpose, and was not, as the late Mr Wakefield very erroneously supposed*, inserted by the more modern editors only of Homer's works.—But let us consider what is meant by the term hiatus. Upon this subject, I apprehend, critics are not quite agreed. 'Vocamus autem Hiatum,' says Hermann in his edition of

* See this assertion of Mr Wakefield's in his correspondence with Mr Fox, disproved in an article of the Monthly Review, upon Porson's Hecuba, vol. 28.

the Orphica, ‘ non eodem modo in Epicis, ut vulgo in At-‘ ticis poetis solent. Apud Atticos enim poetas hiatum di-‘ cunt quoties cunque vocabulum a vocali desinens ante vo-‘ cabulum a vocali incipiens collocatur. In Epicis, pariter-‘ que in elegorum scriptoribus et lyricis, is tandem censetur ‘ hiatus, si vocabuli in vocalem exeuntis ultima syllaba ante ‘ vocalem, quo sequens verbum incipit, non est in arsi, ne-‘ que, si longa est, corripitur. Non ergo hi sunt hiatus :’

μῆνιν ἄειδε, θεὰ, Πηληϊαδέω Ἀχιλῆος.
φαινετ᾽ ἀριπρεπέα, ὅτε τ᾽ ἔπλετο νήνεμος αἰθήρ.
τόν δ᾽ οὔτ᾽ ἄρ τε γέφυραι ἐεργμέναι ἰσχανόωσιν.

This account of the Hiatus, or rather of the Ictus metricus, appears to me to be altogether erroneous. The Arsis, as I shall afterwards endeavour to shew, must always be upon the first syllable of every foot in Hexameter verse, and therefore Hermann's first example is nothing to the purpose in his view of the matter. The ictus falls upon δεω as the caesural syllable, which on that account is not shortened as when it has the thesis in the following example ;

Χρυσέῳ ἀνὰ σκήπτρῳ — ᵕ ᵕ| b. 1. 15.

In the second line the α in ἀριπρεπέα is also made long, in consequence of being the caesural syllable, and therefore taking the *arsis.* In the third, the diphthongs αι in γέφυραι and in ἐεργμέναι, are both short, and have not the *arsis* but the *thesis,* as they are not the caesural syllables. What he means by the expression ‘ neque, si longa est, corripitur,’

I confess myself unable to understand, because both these diphthongs, equivalent to long vowels when caesural syllables, are in this line necessarily short, the one forming the second, the other the last syllable of a dactyle. It is evident, from the whole of his discussion upon the caesura and hiatus, in his edition of the Orphica, and the little information he has communicated in his book upon the Greek metres, respecting hexameter verse, that he had very indistinct and confused notions of its structure. We must therefore, enquire whether Heyne, the last, and in the opinion of many, the best editor of Homer, has thrown more light upon the subject. For my own part, I must confess, that he has grievously disappointed me. Amidst the appearance of great learning, much research, and no small degree of ostentation and dogmatism, it is rare to find a single principle upon which any opinion can rest, or any thing like a regular enquiry into the structure of his author's verse. He has indeed commented, sometimes with more severity than became him, upon the opinions of his predecessors, without adding any thing valuable to their remarks or clearly exposing their errors, and has left his author much in the same state as he found him, only encumbered with a greater heap of useless illustration. These remarks will, I have no doubt, be thought severe, and perhaps undeserved, by the admirers of this German Critic and Editor, but I hope to make them good in the course of the following observations.—Heyne's sentiments respecting the hiatus, coincide in some measure with Hermann's, and are to the following effect. ‘ Verum constituendum est ante omnia qui sint illi ‘ hiatus de quibus hic quaeratur. Primum excludendi sunt

'illi, non recte hiatus appellati, quando diphthongus, vel 'vocalis longa, quae et ipsa e binis brevibus constare di- 'cenda est, aliam vocalem seu diphthongum antecedit in 'fine vocis. Ea diphthongus modo corripitur, modo pro- 'ducitur, sive tonum habeat ex caesura, sive eo vacet, sic; 'ὂν κεν ἐγὼ δήσας ἀγάγω, ἢ ἄλλος 'Αχαιῶν. hic altero loco longa 'syllaba est sine caesura; ἢ ante ἄλλος; at γω ἢ habet to- 'num.' This indeed is a line which occurs, as quoted by Heyne, in all the editions of Homer that I have seen, but as it is one of those few exceptions to one of the general rules* which I shall immediately endeavour to establish, I consider it incorrect. There is, as I shall afterwards shew, the elision of an ε after ἠ, (ἠε), which, nevertheles, according to Homer's practice, must remain long†. The line ought therefore to be,

ὂν κεν ἐ|γὼ δή|σας ἀγά|γω, ἤ'| ἄλλος 'Αχαιῶν.

'Ita in ἑκηβόλου Απολλωνος nullus est hiatus proprie dictus.' Why is there no hiatus? the ου in this example is the last syllable of a dactyle, whereas the γω in the former was the first of a spondee, and therefore had the ictus or tone.—After some other observations and examples little to the purpose, he goes on to say, 'Hiatus proprie dictus habebi- 'tur quando vocalis in fine vocabuli aliam vocem a vocali 'incipientem antecedit nec elisa est; ut, κάθησο ἐμῷ. ά. 565.'—Upon this definition of an hiatus, it would be extremely easy to shew from various examples, that it takes place in

* See Rule 1. † See Rule 2 and 3.

a vast number of instances where no digamma was ever thought of: thus, *αὐτὰρ ὁ ἔγνω.* Il. 1. 333. *ποταμοῖο, ἀτάρ.* 11. 731. *ἔγχεα ὀξυόεντα* 5. 568. *περὶ δείδια οὐδέ.* 10. 93. *ἐξέσσυτο ἄρσενα.* Odyss. 9. 438. To these might be added many other examples in which the hiatus is found, that cannot possibly be obviated by the insertion of the digamma, or by any transposition of the words. It seems to be therefore, fair to conclude, that the digamma was not judged necessary to prevent the hiatus of vowels, since, if it was not employed universally for this purpose, we can have no evidence whatever that it was used partially.

Having made these observations, I shall now proceed to state the laws on which I conceive the structure of Homer's verse was chiefly founded. They are not dependent upon any theory, but upon a careful and minute examination of the greater part of the Iliad, and can be established by the most copious induction of particulars. At present, I shall content myself with an examination of the 1st book only of the Iliad, as a specimen of the manner in which they may be applied towards the correction of other parts of that immortal poem.

RULES.

I. *A long vowel or diphthong at the end of a word, before another vowel or diphthong, is* always *short, except in caesural syllables, which must be uniformly long.*

II. *A long vowel or diphthong, in the beginning or middle of a word, before another vowel or diphthong is* always *long.*

III. *A long vowel or diphthong, preceding a short vowel in the end of a word, elided in consequence of the next word beginning with a vowel, remains long before that vowel.*

IV. *A vowel naturally short, frequently forms the first syllable of a foot, whether at the beginning of a verse, or in the middle of a word, in consequence of the ictus metricus or swell of the voice upon that syllable.*

V. *A syllable, naturally short, when it happens to be the caesura, is, for the same reason, made long.*

VI. *The conjunction* καὶ *ought never to be the first syllable of a foot, before a word beginning either with a vowel or a diphthong.*

These rules will, I presume, guide us with as much certainty in correcting Homer's verse, as those that have been established with so much judgment for Iambic Trimeters. If they are well founded, it will appear evident, that instead of being encumbered with double consonants, which in many instances are altogether unnecessary, or of requiring a new one, such as the digamma, to rectify the verse, the language used by Homer was far more simple, and more regular in its structure than has generally been supposed. To make this as clear and satisfactory as possible, I shall state the reasons which led me to the preceding deductions.—

Some ingenious critics have imagined, that the long vowels, being composed of double letters, were, in those cases in which the metre requires them to be short, divided in pronunciation, and that the former retained the vowel sound with its original time, while the latter was made to coalesce with the succeeding vowel. Whether this ever took place with the long vowels may be considered a matter of doubt. It is more probable that the diphthongs, which are also compounds, were pronounced in some such way; the prepositive vowel, as it is called, being sounded by itself with its usual quantity, except when it formed the cæsural syllable, and the subjunctive being transferred as a consonant to the succeeding vowel. This often happens in Iambic, and sometimes in Trochaic verse in the middle of a word, but never in Hexameter except at the end. Thus in the Œdip. Tyr. of Soph. 140.

καμι ἂν τοιαύτῃ χειρὶ τιμωρεῖν θέλοι.
– – | ⏑ – | – – | ⏑ – | ⏑ – | ⏑ –

In the first book of the Iliad the following line ought probably to be read in this manner:

Αἰδεῖσ|θαι θ᾽ ἱε|ρῆα, και|y ἀγλαὰ | δέχθαι|y ἄποινα. 33.

The first rule which I have stated, namely, *that a long vowel or diphthong at the end of a word, before another vowel or diphthong, is uniformly short, except in cæsural syllables,* holds no less than 210 times in the first book of the Iliad, with a few exceptions, not exceeding five or six in number, which, bearing so very small a proportion, may be justly considered

as errors requiring emendation. These I shall afterwards notice, and endeavour to correct when I come to the examination of the text. In other books, nearly the same proportion will be found according to their length.—The cæsural syllables of long vowels and diphthongs occur in the same book upwards of 60 times. A few examples will be sufficient to shew the nature and extent of the rule, thus: Il. 1. 30.

> ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης.
>
> πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην. l. 98.
>
> Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικε. 119.
>
> Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις. 132.
>
> Τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε. l. 321.

In the following line in book 2, both the sense of the passage and the metre will be remedied by the insertion of the particle τε, thus:

> Κινήθη δ' ἀγορὴ, ὡς κύματα μακρὰ θαλάσσης
> Πόντου τ' Ἰκαρίοιο. l. 145.

The common reading is Πόντου Ἰκαρίοιο, obviously incorrect. The poet, I should imagine, did not intend θαλάσσης and Πόντου to signify the same object, namely the Icarian sea, but two different seas, the *Hellespont* or the *Ægean*, and the *Icarian*. He commonly employs the term θαλάσσα when he speaks of the Ægean; thus, in b. 1. l. 34. he describes the priest wandering along the shore of the sea:

βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης.

There are several other passages, in different books, that offend against this rule, some of which might have been produced. But as one or two will occur in the examination of the first book of the Iliad, I thought it unnecessary to multiply examples. The deviations from the second rule in the first book do not amount to more than two or three, chiefly in the word ἐπειὴ, in which ει is constantly made long before η, a license not allowable in Homer's verse. With regard to this word, I conceive it to have been a creation of some ignorant critic, who, not knowing the laws of Homeric verse, thought it necessary to add a syllable to ἐπεὶ for the sake of the metre. I am confident no such word was ever used by Homer, or by any good writer in the Greek language. In both the instances, in which it occurs in the first book, the verse will be rendered perfectly correct by restoring the elided vowel, thus: l. 156.

καρπὸν ἐδηλήσαντο· ἐπεὶ μάλα πολλὰ μεταξὺ.

and in l. 169.

νῦν δ' εἶμι Φθιήνδε· ἐπεὶ πολὺ φέρτερόν ἐστιν.

There are only two or three other words, so far as I recollect, that offend against this rule: one of these is δηΐος, another βέβληαι; both of which I shall now consider. The former occurs very frequently and always with the first syllable short, as in b. 2. line 415.

Αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο θύρετρα.

The emendation here is extremely simple. It is only necessary to subscribe the ι, or make it with the η, an improper diphthong, and the metre is restored; the ηι then being made long.—In every place, except one, where βέβληαι occurs, there is no violation of the rule; thus, Il. 5. 284.

βέβληαι κενεῶνα διαμπερὲς, &c. See also b. 13. 251.

But in book 11. l. 380, the η in βέβληαι, must be made short as it stands in all the common editions; thus,

βέβληαι, οὐδ᾽ ἅλιον βέλος ἔκφυγεν· ὡς ὄφελόν τοι.

In the Cod. Venet. edited by Villoison, the true reading has been preserved, viz. βέβλεαι, the second sing. pres. passive, formed from βέβλημι of the second conjugation.

There are a very few deviations from the third rule, particularly where the conjunction ἢ occurs, which shall be afterwards noticed. The fourth rule requires more illustration than any of the preceding, as from it, if properly established, the most important emendations will necessarily flow. In the different feet used by the poets, there is always, what is technically called, the *ictus metricus* or stress of the voice upon one particular syllable of each foot according to the nature of the verse. This *Ictus* has been called by Hermann and his followers, the *Arsis*, or rising inflexion of the voice upon that syllable, while the other syllable or syllables

have the *thesis* or falling inflexion. Thus, in the word ná-tùre, the *arsis* is upon the first syllable, which is pronounced long with the rising inflexion, while the other syllable has the *thesis* or downward slide, and is not so much lengthened. —In iambic verse the *ictus* or *arsis* is upon the second syllable of an iambus: the second of a spondæus: the last of an anapæstus, and, as is usually stated, upon the middle syllable of a tribrachys and dactyle, but, I imagine, with more propriety equally upon the two last, because the first is a resolution of an iambus and the other of a spondæus. In trochaic verse, on the contrary, the ictus is upon the first of each foot, or, when the long syllable is resolved into two short, equally upon both, i. e. they have an equal tone. So also in hexameter verse, the *ictus* or *arsis* is always upon the first syllable of the foot. Though we have no other data to guide us in the pronunciation of this species of verse, it appears almost certain that the first syllable of every foot must have been pronounced with the rising inflection and consequent swell of the voice to give melody to the verse; and that, even though the syllable was naturally short, such an increase of time was thereby given to it as to make it long in the recitation. Upon what other principle can we account for the lengthening of those short cæsural syllables that occur so frequently in Homer *? It is not from their occur-

* One of the causes, ascribed by Clarke in his note in l. 151. of the first book for lengthening cæsural syllables, is, on account of the word following having the aspirate, which, says he, was often pronounced as a consonant, or as the Æolic digamma, thus in the noted line:

rence in any particular place, for they are to be found at the commencement of almost every foot. If it be said that it is in consequence of the pause; I must be allowed to ask upon what principle does that pause depend? It is not because they terminate particular words that they are made long, but because they form the *first syllable* of a foot; which in consequence, whether at the *end*, at the *beginning*, or in the *middle* of a word, must be pronounced equal in length to a syllable naturally long to preserve the harmony of the verse. With what particular cadence and accent hexameter verse * was chaunted or sung we can never learn: It was certainly not monotonous, but required the sound to be regulated in such a manner as, consistent with the nature of the feet, would make them most agreeable to the ear: and this, I apprehend, could

Αἰδῖοος τὲ μοι ἐσσὶ, φίλε ἑκυρὲ, δεινός τε. b. 3. 172.
⏑| – ⏑ ⏑|–

He proposes to pronounce the cæsural syllables φιλεφφ ἑκυρε δ' δεινος, &c. Heyne echoes nearly the same sentiments. If this can be said to account for the structure of the verse, any thing is admissible. If the aspirate had such a power in words purely Greek, we might reasonably suppose that in those Latin words formed from the Greek, which substituted an H for the aspirate, that *letter* would have the power of a consonant in supporting short vowels. That this, however, never happens, but that H is merely a vowel sound, and never sustains a vowel or a short syllable, is known to every scholar.

* I think it extremely probable that the ancients run the words more into each other than we are accustomed to do in pronunciation, and marked more correctly the different feet and the length of each syllable in every foot. In this manner greater harmony, and a kind of musical cadence would be given to the verse. A simular modulation of English heroic verse is observed by every good reader and reciter, particularly upon the stage. I need only refer to Mr Kemble's recitation in confirmation of this remark.

only be done by giving a particular tone or swell to the first syllable. Upon this principle depends the lengthening of all cæsural syllables, as well vowels and diphthongs as short syllables. Upon it also depends, what has, I imagine, hitherto escaped observation, the lengthening of many short syllables both in the beginning and in the middle of words; a circumstance which has perplexed grammarians exceedingly, and obliged them to have recourse to expedients to support the metre, which led to a corruption of the language. To establish this opinion it will be necessary to adduce some examples.—It is well known to every one conversant with the writings of Homer, that many syllables, naturally short, form the first, both of dactyles and spondees; that wherever the succeeding consonant would admit of being doubled, or the vowel transformed into its diphthong, this method was adopted, while in other words, that would not admit of such an expedient, the syllable was considered *long* by *poetic licence*. Surely it might have been supposed, that Homer would not have so far violated the orthography or regular structure of the language as to double consonants, at one time, for the sake of his verse, while, at other times, he left the vowels unsupported by any such props. Poetical licences and peculiarity of dialect, so constantly in the mouths of his critics and commentators, have vitiated his language and concealed the principles upon which his verse has been founded. In the first book of the Iliad, l. 14. we have an example, and a very strong one, in corroboration of the principle which I have laid down.

στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος.

In this line the A in Ἀπόλλωνος is long, as well as in l. 21. and 36., as being the first of the foot. How else could it possibly be long, since it is short in several other examples, such as the following, and is supported only by a single consonant?

ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε φοῖβος Ἀπόλλων. l. 43. 64. 72. 75. &c.

This word, as Heyne observes, does not appear to have had the π doubled in any manuscript or edition of Homer with which he was acquainted, and must therefore be considered as having the A lengthened when the first syllable of the foot, upon the principle I have laid down, or upon the unsatisfactory dogma of poetical licence. The noted line, which begins with Ἆρες, Ἄρες, βροτολοιγὲ, &c. b. 5. 455. can be explained on the same principle only. It will not, I presume, be contended that the ρ is ever doubled in Ἄρης, or that even in this example, it retards the sound; for if it did so in the first, why not in the other? The A in the former is made long, as being the first syllable of the foot and having the ictus; in the latter, as being the last syllable of the dactyle, and consequently short, as it naturally is. In the following line the ε of υἱὲ can have no support from the next word by doubling the consonant, as this never takes place in a proper name:

Ὦ υἱὲ Πετεῶο, διοτρεφέος βασιλῆος. Il. b. 4. 338.

How comes it that the ι in ἐφίλατο, b. 5. l. 61. is long,

when the same syllable in φίλος and φιλέω is short? Eustathius, Clarke informs us, derives it from φίλημι, but he does not tell us why the antepenult in that word is long. Clarke's own account is just as unsatisfactory as can well be imagined, and depends upon no one principle drawn from the formation of the particular tenses he has specified in his note upon l. 338. of the 1st. book. The ι, in this verb, whether it may be considered the imperfect middle of φίλημι, or the first aorist, by a syncope for ἐφιλήσατο, is *always* short, except when it forms, as here, the first syllable of the foot. As a farther illustration, I may adduce such words as ἀθάνατος, ἀκάματος, ἀπονέεσθαι, ἀποδίωμαι. Πριαμίδης, &c. In a note upon line 398. of the first book, Clarke has the following observation. 'In vocum quarundam plusquam trisyllabarum pede priori 'apud Græcos, præsertim cum syllabæ primæ vocalis sit ά 'vel ί adeo parum in pronuntiando *tribrachyn* inter *dac-* '*tylum* que interest, ut uterque potuerit legitime usurpari.' If there was little difference in the pronunciation of the three first syllables of ἀθάνατος, between a tribrachys and a dactyle, why should Homer not have freely admitted the tribrachys into his verse? It was by the pronunciation that the harmony of it was felt, and we may rest assured that no such pronunciation as a tribrachys admits could possibly have been allowed. Ἀθανατος occurs very often in almost every book of the Iliad with the first syllable long, not by position, it is evident, nor being naturally so, for the privative α is always short, but because it is the first syllable of the foot and requires the swell of the voice. Πριαμίδης, and the others have the first syllable lengthened for the same reason. Why also

do we find the ι in διὰ sometimes made long, for Homer surely could easily have placed such a word in the line so as to preserve the natural quantity of the syllable? b. 3. 357.

διὰ μὲν ἀσπίδος ἦλθε φαεινῆς ὄβριμον ἔγχος,
καὶ διὰ θώρηκος*:——

The same ignorance has been displayed, in a more egregious manner, respecting a number of words whose penults and antepenults being naturally short, were, by Homer, made long in consequence of being the first of a foot. These, with others which began with short vowels, have been made long, in numerous instances, by doubling the consonant, if the short vowel preceded one, in others by changing the vowel into its own diphthong, and in a few, by the arbitrary use of the digamma. In this manner the ancient and correct orthography of the language has been completely changed, and new forms given to words under the sanction of poetical licence and varieties of dialect, which I firmly believe no poet would have ventured upon, and am confident never existed. They took their origin from an incorrect pronunciation of the words, arising from a total ignorance of this principle of Homer's versification. What I think will put this matter almost beyond a doubt is, that these consonants are seldom doubled except after short vowels, forming

* I have produced no examples of syllables that are said to be lengthened in consequence of the digamma being pronounced with the following word, as ὅς ἤδη in line 70. b. 1. that I might not seem to rest my argument and proofs upon what might be disputed.

the first syllables either of dactyles or spondees. The same observation holds respecting short vowels being changed into their own diphthongs in similar situations. To prove this, it will be necessary to produce a number of examples. The word 'Ολυμπος, it is well known, occurs often with the first syllable short, as it naturally is, thus,

εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται. b. 1. 420. and 402.

But in lines 425 and 499, the ο is changed into its own diphthong to make the syllable long, thus,

Δωδεκάτη δέ τοι αὖθις ἐλεύσεται Οὔλυμπονδε.
Ακροτάτη κορυφῇ πολυδειράδος Οὐλύμποιο.

In both these lines, and in every other where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot, and must have been made long by the tone given to it in pronunciation without the aid of the diphthong. If we, besides, consider, that neither the long vowels nor the diphthongs were in existence in the time of Homer, it will be evident beyond a doubt, that in instances of this kind, and others already mentioned, a lengthened tone was merely given to the short vowel.—The same innovation has been made upon the compounds of πολυ; thus we meet with πουλυβοτείρῃ. Πουλυδάμας. Νοῦσον, and some others. I believe I may assert with perfect truth, that in almost every instance where the diphthong is substituted for the short vowel, the syllable is the *first* of the foot. The same remark holds

with οὐλομένην, the first word in the second line of the first book. It ought to be 'Ολομενην, and accordingly, I have made it so in the text, with other changes of a similar kind. But the greatest injury to Homer's, and I may say to the Greek language, has been occasioned by the doubling of consonants, particularly the σ in the dative plural of nouns, and some of the tenses of verbs. In almost every instance, with a very few exceptions, which require emendation, these consonants, as already stated, have been doubled after syllables forming the first of a foot. Thus in the 4th line of the 1st book.

ἡρώων, αὐτοὺς δὲ* ἑλώρια τεῦχε κύνεσσιν.

Now, I affirm that the correct reading ought to be κυνἔσιν, as the syllable ες† is the first of the foot. In line 33, the δ in ἔδδεισεν is doubled under the same pretext, and with as little reason. In βέλεσσιν also, l. 42, for βέλἔσιν. The instances in verbs are so numerous that I shall only specify a few of them, thus, l. 54.

τῇ δεκάτῃ δ' ἀγορήνδε καλέσσατο λαὸν Αχιλλεύς·

* I here adopt Heyne's reading, see note.

† It is very doubtful whether the short vowel was pronounced by itself, with the time of a long vowel, or whether it was made to rest on the consonant. It is probable, that the latter mode of pronunciation was common, when they happened to come together in the same word, and hence the practice, when the true principle was lost, of doubling these consonants.

The syllable λε, it will be seen is here the first of the foot. A few more examples will be sufficient at present, as I shall resume the subject afterwards in a note, thus,

ὃς ἤδη τά τ᾽ ἐόντα, τα τ᾽ ἐσ(σ)όμενα, πρό τ᾽ ἐόντα. 1. 70.
καὶ νήεσ(σ)᾽ ἡγήσατ᾽. 71.
ἐν στήθεσ(σ)ιν ἑοῖσι: 83.
ἐς Χρύσην· τότε κέν μιν ἱλασ(σ)άμενοι πεπίθοιμεν. 100.
σκηπτοῦχοι βασιλῆες· ἐπεσ(σ)εύοντο δὲ λαοί. b. 2. 86.
Τρῶας μὲν λέξασθαι, ἐφέστιοι ὅσ(σοι) ἔασιν. 125.
Μηονὶς, ἠὲ Κάειρα, παρήϊον ἔμ(μ)εναι ἵππων. b. 4. 142.
θάρσει, μηδέ τί πω δειδίσ(σ)εο λαὸν Αχαιῶν. 184.

In the following example the σ is doubled in the second syllable of the foot: but a very slight change, common enough in Homer's poetry, will rectify the metre: thus, instead of ἐν μέσσησιν, the line should run thus,

Νηυσὶ μὲν ἐνὶ μέσῃσιν ἀμύνειν εἰσὶ καὶ ἄλλοι. b. 13. 312.

Without multiplying examples, it will be sufficient at present to observe, that this principle does not hold merely in caesural syllables, such as Clarke has frequently pointed out in several of his notes upon the Iliad and Odyssey, but in four different ways. I. In *caesural syllables*, ending with a long vowel, or a diphthong before another vowel or diph-

thong, which in other cases is *uniformly short.* II. In caesural syllables, naturally short, which are in consequence *made long.* III. In a *short syllable* at the *beginning* of a word, when it happens to be the first of a foot; And IV. In a *short syllable* in the *middle* of a word, when it also is made the first of a foot. The examples I have already given, and an infinite number of others that occur in almost every page of the Iliad and Odyssey, will be sufficient, I should think, to establish the principle*.

Although it appears to me from these and other examples which might be produced, that this law holds to the extent I have mentioned, yet when I perceive the emendations that must of consequence flow from it, I feel a considerable degree of anxiety respecting the reception they may meet with from those who have already formed theories, or are not much conversant with such investigations. If it shall be shewn, upon clear and positive evidence, that either the principles I

* See note on l. 141.

† The same rule holds in a variety of instances, in Latin Hexameter verse, where we find syllables naturally short, and unsupported by any consonants, made long by forming the first of a foot. That they do not occur so often in Latin as in Greek, is owing to the greater number of consonants in the former. The following examples will serve to illustrate the general principle.

Muneribus; tibi pampineo gravidūs aūtumnus.	Virg. Geo. 2. 15.
Ille, latus niveum molli fultūs Hȳăcintho.	Ecl. 6. 53.
Omnia vincit amōr: et nos cedamus amori.	Ecl. 10. 69.
Dona dehinc, auro graviā, sectoque elephanto:	Æn. b. 3. 464.

have laid down are wrong, or any of the conclusions drawn from them fallacious, I will most readily give them up. But I shall not consider them in any manner invalidated by a *few* examples that may be produced against them, because, unless they shall be very numerous, and supported by something more than mere opinion, I shall consider them as errors requiring emendation.

ΤΗΣ

ΟΜΗΡΟΥ ΙΛΙΑΔΟΣ

ΡΑΨΩΔΙΑ, ἢ ΓΡΑΜΜΑ, Α΄.

Ἐπιγραφαί.

Λοιμὸς καὶ Μῆνις.

Ἄλλως.

Ἄλφα, λιτὰς χρύσου, λοιμὸν στρατοῦ, ἔχθος ἀνάκτων.

ΜΗΝΙΝ ἄειδε, Θεὰ, Πηληϊάδεω Ἀχιλῆος
Ὀλομένην, ἣ μυρί᾽ Ἀχαιοῖς ἄλγεα θῆκε·
Πολλὰς δ᾽ ἰφθίμους ψυχὰς ἄϊδι προΐαψεν
Ἡρώων, αὐτοὺς δὲ ἑλώρια τεύχε κύνεσιν,
Οἰωνοῖσί τε πᾶσι· (Διὸς δ᾽ ἐτελέετο βουλή·)
Ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε
Ἀτρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Ἀχιλεύς.
Τίς τ᾽ ἄρ σφῶε θεῶν ἔριδι ξυνέηκε μάχεσθαι;
Λητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεὶς
Νόσον ἀνὰ στρατὸν ὦρσε κακήν· ὀλέκοντο δὲ λαοί.
Οὕνεκα τὸν Χρύσην ἠτίμησ᾽ ἀρητῆρα
Ἀτρείδης· ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν,
Λυσόμενός τε θύγατρα, φέρων τ᾽ ἀπερείσι᾽ ἄποινα,
Στέμματ᾽ ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
Χρυσέῳ ἀνὰ σκήπτρῳ· καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρείδα δὲ μάλιστα, δύω κοσμήτορε λαῶν·

Ἀτρεΐδαι τε, καὶ ἄλλοι ἐϋκνήμιδες Ἀχαιοὶ,
Ὑμῖν μὲν θεοὶ δοῖεν, ὀλύμπια δώματ' ἔχοντες,
Ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἱκέσθαι·
Παῖδα δὲ μοι λύσατε φίλην, τὰ δ' ἄποινα δέχεσθε
Ἁζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥνδανε θυμῷ·
Ἀλλὰ κακῶς ἀφίει κρατερὸν δ' ἐπὶ μῦθον ἔτελλε·
Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω,
Ἢ νῦν δηθύνοντ', ἢ ὕστερον αὖτις ἰόντα,
Μὴ νύ τοι οὐ χραίσμῃ σκῆπτρον, καὶ στέμμα θεοῖο.
Τὴν δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν,
Ἡμετέρῳ ἐνὶ οἴκῳ, ἐν Ἄργεϊ, τηλόθι πάτρης,
Ἱστὸν ἐποιχομένην, καὶ ἐμὸν λέχος ἀντιόωσαν·
Ἀλλ' ἴθι, μή μ' ἐρέθιζε· σαώτερος ὥς κε νέηαι.
Ὣς ἔφατ'· ἔδεισεν δ' ὁ γέρων, καὶ ἐπείθετο μύθῳ·
Βῆ δ' ἀκέων παρὰ θῖνα πολυφλοίσβοιο θαλάσσης,
Πολλὰ δ' ἔπειτ' ἀπάνευθε κιὼν ἠρᾶθ' ὁ γεραιὸς
Ἀπόλλωνι ἄνακτι, τὸν ἠΰκομος τέκε Λητώ·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις,
Σμίνθιε· εἴποτέ τοι χαρίεντ' ἐπὶ νηὸν ἔρεψα,
Ἢ εἰ δή ποτέ τοι κατὰ πίονα μηρί' ἔκηα
Ταύρων ἠδ' αἰγῶν, τόδε μοι κρήηνον ἐέλδωρ·
Τίσειαν Δαναοὶ ἐμὰ δάκρυα σοῖσι βέλεσιν.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Βῆ δὲ κατ' Ὀλύμποιο καρήνων χωόμενος κῆρ,
Τόξ' ὤμοισιν ἔχων, ἀμφηρεφέα τε φαρέτρην·
Ἔκλαγξαν δ' ἄρ' ὀϊστοὶ ἐπ' ὤμων χωομένοιο,
Αὐτοῦ κινηθέντος· ὁ δ' ἤϊε νυκτὶ ἐοικώς·
Ἕζετ' ἔπειτ' ἀπάνευθε νεῶν, μετὰ δ' ἰὸν ἕηκε·

Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.
Οὐρῆας μὲν πρῶτον ἐπῴχετο, καὶ κύνας ἀργούς·
Αὐτὰρ ἔπειτ' αὐτοῖσι βέλος ἐχεπευκὲς ἐφιεὶς,
Βάλλ'· αἰεὶ δὲ πυραὶ νεκύων καίοντο θαμειαί.
Ἐννῆμαρ μὲν ἀνὰ στρατὸν ᾤχετο κῆλα θεοῖο·
Τῇ δεκάτῃ δ' ἀγορήνδε καλέσατο λαὸν Ἀχιλεύς·
Τῷ γὰρ ἐπὶ φρεσὶ θῆκε θεὰ λευκώλενος Ἥρη·
Κήδετο γὰρ Δαναῶν, ὅτι ῥα θνήσκοντας ὁρᾶτο.
Οἱ δ' ἐπεὶ οὖν ἤγερθεν, ὁμηγερέες τ' ἐγένοντο,
Τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλεύς·
 Ἀτρείδη, νῦν ἄμε παλιμπλαγχθέντας ὀΐω
Ἂψ ἀπονοστήσειν, εἴ κεν θάνατόν γε φύγοιμεν·
Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾷ καὶ λοιμὸς Ἀχαιούς.
Ἀλλ' ἄγε δή τινα μάντιν ἐρέομεν, ἢ ἱερῆα,
Ἢ καὶ ὀνειροπόλον, (καὶ γάρ τ' ὄναρ ἐκ Διός ἐστιν·)
Ὅς κ' εἴποι, ὅ, τι τόσον ἐχώσατο Φοῖβος Ἀπόλλων·
Εἴτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, εἴθ' ἑκατόμβης·
Αἴ κέν πως ἀρνῶν κνίσσης αἰγῶν τε τελείων
Βούλεται ἀντιάσας, ἡμῖν ἀπὸ λοιγὸν ἀμῦναι.
 Ἤτοι ὅγ' ὣς εἰπὼν, κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Κάλχας Θεστορίδης, οἰωνοπόλων ὄχ' ἄριστος,
Ὃς ἤδη τά τ' ἐόντα, τά τ' ἐσόμενα, πρό τ' ἐόντα,
Καὶ νήεσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἴσω,
Ἣν διὰ μαντοσύνην, τήν οἱ πόρε Φοῖβος Ἀπόλλων·
Ὅς σφιν ἐϋφρονέων ἀγορήσατο, καὶ μετέειπεν·
 Ὦ Ἀχιλεῦ, κέλεαί με, Διῒ φίλε, μυθήσασθαι
Μῆνιν Ἀπόλλωνος, ἑκατηβελέταο ἄνακτος.
Τοιγὰρ ἐγὼν ἐρέω· σὺ δὲ σύνθεο, καί μοι ὄμοσον,
Ἦ μέν μοι πρόφρων ἔπεσιν καὶ χερσὶν ἀρήξειν.
Ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, ὃς μέγα πάντων
Ἀργείων κρατέει, οἱ καὶ πείθονται Ἀχαιοί.
Κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ·
Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,

Ἀλλά γε καὶ μετόπισθεν ἔχει κότον, ὄφρα τελέσῃ,
Ἐν στήθεσιν ἑοῖσι· σὺ δὲ φράσαι, εἴ με σαώσεις.
Τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλεύς·
Θαρσήσας μάλα, εἰπὲ θεοπρόπιον, ὅ, τι οἶσθα.
Οὐ μὰ γὰρ Ἀπόλλωνα, Διῒ φίλον, ᾧτε σὺ, Κάλχαν,
Εὐχόμενος Δαναοῖσι θεοπροπίας ἀναφαίνεις,
Οὔτις, ἐμεῦ ζῶντος καὶ ἐπὶ χθονὶ δερκομένοιο,
Σοὶ κοίλης παρὰ νηυσὶ βαρείας χεῖρας ἐποίσει.
Συμπάντων Δαναῶν· οὐδ' ἢν Ἀγαμέμνονα εἴπῃς,
Ὃς νῦν πολλὸν ἄριστος ἐνὶ στρατῷ εὔχεται εἶναι.
Καὶ τότε δὴ θάρσησε, καὶ ηὔδα μάντις ἀμύμων·
Οὔτ' ἄρ' ὅγ' εὐχωλῆς ἐπιμέμφεται, οὔθ' ἑκατόμβης·
Ἀλλ' ἕνεκ' ἀρητῆρος, ὃν ἠτίμησ' Ἀγαμέμνων,
Οὐδ' ἀπέλυσε θύγατρα, καὶ οὐκ ἀπεδέξατ' ἄποινα.
Τοὔνεκ' ἄρ' ἄλγε' ἔδωκεν Ἑκηβόλος, ἠδ' ἔτι δώσει·
Οὐδ' ὅγε πρὶν λοιμοῖο βαρείας χεῖρας ἀφέξει,
Πρίν γ' ἀπὸ πατρὶ φίλῳ δόμεναι ἑλικώπιδα κούρην
Ἀπριάτην, ἀνάποινον, ἄγειν θ' ἱερὴν ἑκατόμβην
Ἐς Χρύσην· τότε κέν μιν ἱλασάμενοι πεπίθοιμεν.
Ἤτοι ὅγ' ὣς εἰπὼν κατ' ἄρ' ἕζετο· τοῖσι δ' ἀνέστη
Ἥρως Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἀχνύμενος· μένεος δὲ μέγα φρένες ἀμφιμέλαιναι
Πίμπλαντ', ὄσσε δὲ οἱ πυρὶ λαμπετόωντι ἐΐκτην·
Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπε·
Μάντι κακῶν, οὐ πώποτέ μοι τὸ κρήγυον εἶπας·
Αἰεί τοι τὰ κάκ' ἐστι φίλα φρεσὶ μαντεύεσθαι·
Ἐσθλὸν δ' οὐδέ τί πω εἶπας ἔπος, οὐδ' ἐτέλεσας,
Καὶ νῦν ἐν Δαναοῖσι θεοπροπέων ἀγορεύεις,
Ὡς δὴ τοῦδ' ἕνεκά σφιν Ἑκηβόλος ἄλγεα τεύχει,
Οὕνεκ' ἐγὼ κούρης Χρυσηΐδος ἀγλά' ἄποινα
Οὐκ ἔθελον δέξασθαι· ἐπεὶ πολὺ βούλομαι αὐτὴν
Οἴκοι ἔχειν· καὶ γάρ ῥα Κλυταιμνήστρης προβέβουλα,

Κουριδίης ἀλόχου· ἐπεὶ οὔ ἑθεν ἐστὶ χερείων,
Οὐ δέμας, οὐδὲ φυὴν, οὔτ' ἄρ' φρένας, οὔτε τι ἔργα.
Ἀλλὰ καὶ ὣς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον·
Βούλομ' ἐγὼ λαὸν σόον ἔμεναι, ἢ ἀπολέσθαι.
Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἑτοιμάσατ', ὄφρα μὴ οἶος
Ἀργείων ἀγέραστος ἔω· ἐπεὶ οὐδὲ ἔοικε.
Λεύσσετε γὰρ τόγε πάντες, ὅ μοι γέρας ἔρχεται ἄλλῃ.
Τὸν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλεύς·
Ἀτρείδη κύδιστε, φιλοκτεανώτατε πάντων,
Πῶς γάρ τοι δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ;
Οὐδέ τί πω ἴδμεν ξεινήϊα κείμενα πολλά·
Ἀλλὰ τὰ μὲν πολίων ἐξεπράθομεν, τὰ δέδασται,
Λαοὺς δ' οὐκ ἐπέοικε παλίλλογα ταῦτ' ἐπαγείρειν.
Αλλὰ σὺ μὲν νῦν τήνδε θεῷ πρόες· αὐτὰρ Ἀχαιοὶ
Τριπλῇ τετραπλῇ τ' ἀποτίσομεν, αἴ κέ ποθι Ζεὺς
Δῶσι πόλιν Τροίην εὐτείχεον ἐξαλαπάξαι.
Τὸν δ' ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Μήδ' οὕτως, ἀγαθός περ ἐὼν, θεοείκελ' Ἀχιλεῦ,
Κλέπτε νόῳ· ἐπεὶ οὐ παρελεύσεαι, οὐδέ με πείσεις.
Ἦ ἐθέλεις, ὄφρα αὐτὸς ἔχῃς γέρας, αὐτὰρ ἔμ' αὔτως
Ἧσθαι δεόμενον; κέλεαι δὲ με τήνδ' ἀποδοῦναι;
Ἀλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ,
Ἄρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται·
Εἰ δέ κε μὴ δώσουσιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι
Ἢ τεὸν, ἢ Αἴαντος, ἰὼν γερας, ἢ Ὀδυσῆος
Ἄξω ἑλών· ὁ δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι.
Ἀλλ' ἤτοι μὲν ταῦτα μεταφρασόμεθα καὶ αὖτις·
Νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσομεν εἰς ἅλα δῖαν·
Ἐς δ' ἐρέτας ἐπιτηδὲς ἀγείρομεν· ἐς δ' ἑκατόμβην
Θείομεν· ἂν δ' αὐτὴν Χρυσηΐδα καλλιπάρηον
Βήσομεν· εἷς δέ τις ἀρχὸς ἀνὴρ βουληφόρος ἔστω,
Ἢ Αἴας, ἢ Ἰδομενεὺς, ἢ δῖος Ὀδυσσεύς·
Ἠὲ σὺ, Πηλείδη, πάντων ἐκπαγλότατ' ἀνδρῶν,

Ὄφρ' ἡμῖν Ἑκάεργον ἱλάσεαι ἱερὰ ῥέξας.
Τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλεὺς·
Ὢ μοι, ἀναιδείην ἐπιειμένε, κερδαλεόφρον·
Πῶς τίς τοι πρόφρων ἔπεσιν πείθηται Ἀχαιῶν,
Ἢ ὁδὸν ἐλθέμεναι, ἢ ἀνδράσιν ἶφι μάχεσθαι;
Οὐ γὰρ ἐγὼ Τρώων ἕνεκ' ἤλυθον αἰχμητάων
Δεῦρο μαχεσόμενος· ἐπεὶ οὔτι μοι αἴτιοί εἰσιν.
Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν, οὐδὲ μὲν ἵππους,
Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ
Καρπὸν ἐδηλήσαντο· ἐπεὶ μάλα πολλὰ μεταξὺ
Ὀρεά τε σκιόεντα, θάλασσά τε ἠχήεσσα·
Ἀλλά σοι, ὦ μέγ' ἀναιδὲς, ἅμ' ἑσπόμεθ', ὄφρα σὺ χαίρῃς,
Τιμὴν ἀρνύμενοι Μενελάῳ, σοί τε, κυνῶπα,
Πρὸς Τρώων· τῶν οὔτι μετατρέπῃ, οὐδ' ἀλεγίζεις·
Καὶ δή μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς,
Ὧι ἔπι πόλλ' ἐμόγησα, δόσαν δέ μοι υἷες Ἀχαιῶν.
Οὐ μὲν σοί ποτε ἶσον ἔχω γέρας, ὁπότ' Ἀχαιοὶ
Τρώων ἐκπέρσωσ' εὐναιόμενον πολίεθρον·
Ἀλλὰ τὸ μὲν πλεῖον πολυάϊκος πολεμοιο
Χεῖρες ἐμαὶ διέπουσ'· ἀτὰρ ἤν ποτε δασμὸς ἵκηται,
Σοὶ τὸ γέρας πολὺ μεῖζον· ἐγὼ δ' ὀλίγον τε φίλον τε
Ἔρχομ' ἔχων ἐπὶ νῆας, ἐπὴν κεκάμω πολεμίζων.
Νῦν δ' εἶμι Φθίηνδε· ἐπεὶ πολὺ φέρτερόν ἐστιν,
Οἴκαδ' ἴμεν σὺν νηυσὶ κορωνίσιν· οὐδέ σ' ὀΐω,
Ἐνθάδ' ἄτιμος ἐὼν, ἄφενος καὶ πλοῦτον ἀφύξειν.
Τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων·
Φεῦγε μάλ', εἴ τοι θυμὸς ἐπέσυται· οὐδέ σ' ἔγωγε
Λίσσομαι, ἕνεκ' ἐμεῖο μένειν· πάρ' ἔμοιγε καὶ ἄλλοι,
Οἵ κέ με τιμήσουσι· μάλιστα δὲ μητίετα Ζεύς·
Ἔχθιστος δέ μοι ἐσὶ διοτρεφέων βασιλήων,
Αἰεὶ γάρ τοι ἔρις τε φίλη, πολεμοί τε, μάχαι τε.

Εἰ μάλα καρτερός ἐσι, θεός που σοὶ τόγ᾽ ἔδωκεν.
Οἴκαδ᾽ ἰὼν, σὺν νηυσί τε σῇς, καὶ σοῖς ἑτάροισι,
Μυρμιδόνεσιν ἄνασσε· σέθεν δ᾽ ἐγὼ οὐκ ἀλεγίζω,
Οὐδ᾽ ὄθομαι κοτέοντος· ἀπειλήσω δὲ τοι ὧδε·
Ὡς ἔμ᾽ ἀφαιρεῖται Χρυσηΐδα Φοῖβος Ἀπόλλων,
Τὴν μὲν ἐγὼ συν νηΐ τ᾽ ἐμῇ, καὶ ἐμοῖς ἑτάροισι
Πέμψω· ἐγὼ δέ κ᾽ ἄγω Βρισηΐδα καλλιπάρῃον
Αὐτὸς ἰὼν κλισίηνδε, τὸ σὸν γέρας· ὄφρα εὖ εἰδῇς,
Ὅσον φέρτερός εἰμι σέθεν, στυγέῃ δὲ καὶ ἄλλος
Ἶσον ἐμοὶ φάσθαι, καὶ ὁμοιωθήμεναι ἄντην.
Ὣς φάτο· Πηλείωνι δ᾽ ἄχος γένετ᾽· ἐν δ᾽ ἄρα ἦτορ
Στήθεσιν οἱ λασίοισι διάνδιχα μερμήριξεν,
Ἢ ὅγε φάσγανον ὀξὺ ἐρυσάμενος παρὰ μηροῦ,
Τοὺς μὲν ἀναστήσειεν, ὁ δ᾽ Ἀτρείδην ἐναρίξοι,
Ἦε χόλον παύσειεν, ἐρητύσειέ τε θυμόν.
Ἕως ὅγε ταῦθ᾽ ὥρμαινε κατὰ φρένα καὶ κατὰ θυμὸν,
Ἕλκετο δ᾽ ἐκ κολεοῖο μέγα ξίφος· ἦλθε δ᾽ Ἀθήνη
Οὐρανόθεν· πρὸ γὰρ ἧκε Θεὰ λευκώλενος Ἥρη,
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε·
Στῆ δ᾽ ὄπιθεν, ξανθῆς δὲ κόμης ἕλε Πηλείωνα,
Οἴῳ φαινομένη, τῶν δ᾽ ἄλλων οὔτις ὁρᾶτο.
Θάμβησεν δ᾽ Ἀχιλεὺς, μετὰ δ᾽ ἐτράπετ᾽, αὐτίκα δ᾽ ἔγνω
Παλλάδ᾽ Ἀθηναίην, δεινὼ δέ οἱ ὄσσε φάανθεν·
Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα·
Τίπτ᾽ αὖτ᾽, Αἰγιόχοιο Διὸς τέκος, ἐλήλυθας;
Ἦ ἵνα ὕβριν ἴδῃς Ἀγαμέμνονος Ἀτρείδαο;
Ἀλλ᾽ ἔκ τοι ἐρέω, τὸ δὲ καὶ τετελέσθαι ὀΐω,
Ἧσι, ὑπεροπλίῃσι τάχ᾽ ἄν ποτε θυμὸν ὀλέσῃ.
Τὸν δ᾽ αὖτε προσέειπε Θεὰ γλαυκῶπις Ἀθήνη·
Ἦλθον ἐγὼ παύσουσα τεὸν μένος, αἴ κε πίθηαι,
Οὐρανόθεν· πρὸ δέ μ᾽ ἧκε Θεὰ λευκώλενος Ἥρη,
Ἄμφω ὁμῶς θυμῷ φιλέουσά τε, κηδομένη τε.

Ἀλλ' ἄγε, λῆγ' ἔριδος, μηδὲ ξίφος ἕλκεο χειρί·
Ἀλλ' ἤτοι ἔπεσιν μεν ὀνείδισον, ὡς ἔσεταί περ.
Ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
Καί ποτέ τοι τρὶς τόσα παρέσεται ἀγλαὰ δῶρα,
Ὕβριος ἕνεκα τῆσδε· σὺ δ' ἴσχεο, πείθεο δ' ἡμῖν.
Τὴν δ' ἀπαμειβόμενος, προσέφη πόδας ὠκὺς Ἀχι-
λεύς·
Χρὴ μὲν σφωΐτερόν γε, θεὰ, μῦθον ἐρύσασθαι,
Καὶ μάλα περ θυμῷ κεχολωμένον· ὣς γὰρ ἄμεινον.
Ὅσκε Θεοῖς ἐπιπείθηται, μάλα τ' ἔκλυον αὐτοῦ·
Ἦ, καὶ ἐπ' ἀργυρέῃ κώπῃ σχέθε χεῖρα βαρεῖαν·
Ἂψ δ' ἐς κολέον ὦσε μέγα ξίφος, οὐδ' ἀπίθησε
Μύθῳ Ἀθηναίης· ἡ δ' Ὀλυμπόνδε βεβήκει,
Δώματ' ἐς αἰγιόχοιο Διὸς, μετὰ δαίμονας ἄλλους.
Πηλείδης δ' ἐξαῦτις ἀταρτηροῖς ἐπέεσιν
Ἀτρείδην προσέειπε, καὶ οὔπω λῆγε χολοιο·
Οἰνοβαρὲς, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο·
Οὔτε ποτ' ἐς πόλεμον ἅμα λαῷ θωρηχθῆναι, 226
Οὔτε λόχονδ' ἰέναι σὺν ἀριστήεσιν Ἀχαιῶν
Τέτληκας θυμῷ· τὸ δέ τοι κὴρ εἴδεται εἶναι.
Ἦ πολὺ λώϊόν ἐστι, κατὰ στρατὸν εὐρὺν Ἀχαιῶν
Δῶρ' ἀποαιρεῖσθαι, ὅστις σέθεν ἀντίον εἴποι·
Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις·
Η γὰρ ἂν, Ἀτρείδη, νῦν ὕστατα λωβήσαιο.
Ἀλλ' ἔκ τοι ἐρέω, καὶ ἐπὶ μέγαν ὅρκον ὀμοῦμαι,
Ναὶ μὰ τόδε σκῆπτρον, τὸ μὲν οὔποτε φύλλα καὶ
ὄζους
Φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσι λέλοιπεν,
Οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἑ χαλκὸς ἔλεψε
Φύλλα τε καὶ φλοιόν· νῦν αὖτέ μιν υἷες Αχαιῶν
Ἐν παλάμης φορέουσι δικασπόλοι, οἵ τε θέμιστας
Πρὸς Διὸς εἰρύαται· ὁ δέ τοι μέγας ἔσεται ὅρκος·
Ἦ ποτ' Ἀχιλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν

Ξύμπαντας· τοῖς δ' οὔτι δυνήσεαι, ἀχνύμενός περ,
Χραισμεῖν, εὖτ' ἂν πολλοὶ ὑφ' Ἕκτορος ἀνδροφόνοιο
Θνήσκοντες πίπτωσι· σὺ δ' ἔνδοθι θυμὸν ἀμύξεις
Χωόμενος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας.
Ὣς φάτο Πηλείδης· ποτὶ δὲ σκῆπτρον βάλε γαίῃ
Χρυσείοις ἥλοισι πεπαρμένον· ἕζετο δ' αὐτός.
Ἀτρείδης δ' ἑτέρωθεν ἐμήνιε· τοῖσι δὲ Νέστωρ
Ἡδυεπὴς ἀνόρουσε, λιγὺς Πυλίων ἀγορητής,
Τοῦ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή.
Τῷ δ' ἤδη δύο μὲν γενεαὶ μερόπων ἀνθρώπων
Ἐφθίαθ', οἵ οἱ πρόσθεν ἅμα τράφεν ἠδ' ἐγένοντο
Ἐν Πύλῳ ἠγαθέῃ, μετὰ δὲ τριτάτοισιν ἄνασσεν·
Ὅς σφιν ἐϋφρονέων ἀγορήσατο, καὶ μετέειπεν·
Ὢ πόποι, ἦ μέγα πένθος Ἀχαιΐδα γαῖαν ἱκάνει.
Ἦ κεν γηθήσαι Πρίαμος, Πριάμοιό τε παῖδες,
Ἄλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ,
Εἰ σφῶϊν τάδε πάντα πυθοίατο μαρναμένοιϊν,
Οἳ περὶ μὲν βουλῇ Δαναῶν, περὶ δ' ἐστὲ μάχεσθαι.
Ἀλλὰ πίθεσθ'· ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο.
Ἤδη γάρ ποτ' ἐγὼ καὶ ἀρείοσιν ἠέπερ ὑμῖν
Ἀνδράσιν ὡμίλησα, καὶ οὔ ποτέ μ' οἵγ' ἀθέριζον.
Οὐ γάρ πω τοίους ἴδον ἀνέρας, οὐδὲ ἴδωμαι,
Οἷον Πειρίθοον τε, Δρύαντά τε, ποιμένα λαῶν,
Καινέα τ', Ἐξάδιόν τε, καὶ ἀντίθεον Πολύφημον,
Θησέα τ' Αἰγείδην, ἐπιείκελον ἀθανάτοισι.
Κράτιστοι δὴ κεῖνοι ἐπιχθονίων τράφεν ἀνδρῶν·
Κράτιστοι μὲν ἔσαν, καὶ κρατίστοις ἐμάχοντο
Φηρσὶν ὀρεσκῴοισι, καὶ ἐκπάγλως ἀπόλεσαν.
Καὶ μὲν τοῖσιν ἐγὼ μεθομίλεον, ἐκ Πύλου ἐλθών,
Τηλόθεν ἐξ Ἀπίης γαίης· καλέσαντο γὰρ αὐτοί·
Καὶ μαχόμην κατ' ἔμ' αὐτὸν ἐγώ· κείνοισι δ' ἂν οὔτις
Τῶν, οἳ νῦν βροτοί εἰσιν ἐπιχθόνιοι, μαχέοιτο·
Καὶ μέν μευ βουλέων ξύνιον, πείθοντό τε μύθῳ.

Ἀλλὰ πίθεσθε καὶ ὔμες, ἐπεὶ πείθεσθαι ἄμεινον·
Μήτε σὺ τόνδ᾽, ἀγαθός περ ἐὼν, ἀποαίρεο κούρην,
Ἀλλ᾽ ἔα, ὥς οἱ πρῶτα δόσαν γέρας υἷες Ἀχαιῶν·
Μήτε σὺ, Πηλείδη, ᾽θέλ᾽ ἐριζέμεναι βασιλῆϊ
Ἀντιβίην· ἐπεὶ οὔποθ᾽ ὁμοίης ἔμμορε τιμῆς
Σκηπτοῦχος βασιλεὺς, ᾧτε Ζεὺς κῦδος ἔδωκεν.
Εἰ δὲ σὺ καρτερός ἐσι, θεὰ δέ σε γείνατο μήτηρ,
Ἀλλ᾽ ὅγε φερτερός ἐστιν, ἐπεὶ πλεόνεσιν ἀνάσσει.
Ἀτρείδη, σὺ δὲ παῦε τεὸν μένος· αὐτὰρ ἔγωγε
Λίσσομ᾽ Ἀχιλῆϊ μεθέμεν χόλον, ὅς μέγα πᾶσιν
Ἕρκος Ἀχαιοῖσιν πέλεται πολέμοιο κακοῖο.
Τὸν δ᾽ ἀπαμειβόμενος προσέφη κρείων Ἀγαμέμνων·
Ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες·
Ἀλλ᾽ ὅδ᾽ ἀνὴρ ἐθέλει περὶ πάντων ἔμεναι ἄλλων·
Πάντων μὲν κρατέειν ἐθέλει· πάντεσι δ᾽ ἀνάσσειν·
Πᾶσι δὲ σημαίνειν· ἅτιν᾽ οὐ πείσεσθαι ὀΐω·
Εἰ δὲ μιν αἰχμητὴν ἔθεσαν θεοὶ αἰὲν ἐόντες,
Τοὔνεκά οἱ προθέουσιν ὀνείδεα μυθήσασθαι;
Τὸν δ᾽ ἄρ᾽ ὑποβλήδην ἠμείβετο δῖος Ἀχιλεύς·
Ἦ γάρ κεν δειλός τε καὶ οὐτιδανὸς καλεοίμην,
Εἰ δή σοι πᾶν ἔργον ὑπείξομαι, ὅ, τι κεν εἴποις.
Ἄλλοισιν δὴ ταῦτ᾽ ἐπιτέλλεο, μὴ γὰρ ἔμοιγε
Σήμαιν᾽· οὐ γὰρ ἔγωγ᾽ ἔτι σοὶ πείσεσθαι ὀΐω.
Ἄλλο δέ τοι ἐρέω, σὺ δ᾽ ἐνὶ φρεσὶ βάλλεο σῇσι·
Χερσὶ μὲν οὔτι ἔγωγε μαχέσομαι, ἕνεκα κούρης,
Οὔτε σοὶ, οὔτε τῷ ἄλλῳ, ἐπεί μ᾽ ἀφέλεσθέ γε δόντες.
Τῶν δ᾽ ἄλλων, ἅ μοι ἐστὶ θοῇ παρὰ νηῒ μελαίνῃ,
Τῶν οὐκ ἄν τι φέροις ἀνελὼν, ἀέκοντος ἔμεο.
Εἰ δ᾽ ἄγε μὴν, πείρησαι, ἵνα γνῶωσι καὶ οἵδε·
Αἶψά τοι αἷμα κελαινὸν ἐρωήσει περὶ δουρί.
Ὣς τώ γ᾽ ἀντιβίοισι μαχεσαμένω ἐπέεσιν
Ἀνστήτην· λῦσαν δ᾽ ἀγορὴν παρὰ νηυσὶν Ἀχαιῶν·
Πηλείδης μὲν ἐπὶ κλισίας καὶ νῆας ἐΐσας

Ἤϊε, σύν τε Μενοιτιάδῃ καὶ ἑοῖς ἑτάροισιν·
Ἀτρείδης δ' ἄρα νῆα θοὴν ἅλαδε προέρυσεν,
Ἐς δ' ἐρέτας ἔκρινεν ἐείκοσιν· ἐς δ' ἑκατόμβην
Βῆσε Θεῷ· ἀνὰ δὲ Χρυσηΐδα καλλιπάρηον
Εἷσεν ἄγων· ἐν δ' ἀρχὸς ἔβη πολύμητις Ὀδυσεύς.
Οἱ μὲν ἔπειτ' ἀναβάντες ἐπέπλεον ὑγρὰ κέλευθα.
Λαοὺς δ' Ἀτρείδης ἀπολυμαίνεσθαι ἄνωγεν.
Οἱ δ' ἀπελυμαίνοντο, καὶ εἰς ἅλα λύματ' ἔβαλλον.
Ἔρδον δ' Ἀπόλλωνι τεληέσσας ἑκατόμβας
Ταύρων ἠδ' αἰγῶν, παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
Κνίσση δ' οὐρανὸν ἷκεν ἑλισσομένη περὶ καπνῷ.
Ὣς οἱ μὲν τὰ πένοντο κατὰ στρατόν· οὐδ' Ἀγαμέμνων
Λῆγ' ἔριδος, τὴν πρῶτον ἐπηπείλησ' Ἀχιλῆϊ.
Ἀλλ' ὅγε Ταλθύβιόν τε καὶ Εὐρυβάτην προσέειπε,
Τώ οἱ ἔσαν κήρυκε καὶ ὀτρηρὼ θεράποντε·
Ἔρχεσθον κλισίην Πηληϊάδεω Ἀχιλῆος,
Χειρὸς ἑλόντ' ἀγέμεν Βρισηΐδα καλλιπάρηον·
Εἰ δέ κε μὴ δοίησιν, ἐγὼ δέ κεν αὐτὸς ἕλωμαι,
Ἐλθὼν σὺν πλεόνεσι· τό οἱ καὶ ῥίγιον ἔσται.
Ὣς εἰπὼν, προΐει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
Τὼ δ' ἀέκοντε βάτην παρὰ θῖν' ἁλὸς ἀτρυγέτοιο·
Μυρμιδόνων δ' ἐπί τε κλισίας καὶ νῆας ἱκέσθην.
Τὸν δ' εὗρον παρά τε κλισίῃ καὶ νηῒ μελαίνῃ
Ἥμενον· οὐδ' ἄρα τώγε ἰδὼν γήθησεν Ἀχιλεύς·
Τὼ μὲν ταρβήσαντε, καὶ αἰδομένω βασιλῆα,
Στήτην, οὐδέ τι μιν προσεφώνεον, οὐδ' ἐρέοντο.
Αὐτὰρ ὁ ἔγνω ᾗσιν ἐνὶ φρεσὶ, φώνησέν τε·
Χαίρετε κήρυκες, Διὸς ἄγγελοι, ἠδὲ καὶ ἀνδρῶν·
Ἆσσον ἴτ'· οὔτι μοι ὔμες ἐπαίτιοι, ἀλλ' Ἀγαμέμνων,
Ὃς σφῶϊ προΐει Βρισηΐδος ἕνεκα κούρης.
Ἀλλ' ἄγε, διογενὲς Πατρόκλεις, ἔξαγε κούρην,
Καὶ σφωϊν δὸς ἄγειν· τὼ δ' αὐτὼ μάρτυροι ἔστων
Πρός τε θεῶν μακάρων, πρός τε θνητῶν ἀνθρώπων,

Καὶ πρὸς τοῦ βασιλῆος ἀπηνέος· Εἴποτε δ' αὖτε
Χρειὼ ἐμεῖο γένηται ἀεικέα λοιγὸν ἀμῦναι
Τοῖς ἄλλοις—ἦ γὰρ ὅγ' ὀλοῇσι φρεσὶ θύει,
Οὐδέ τι οἶδε νοῆσαι ἅμα πρόσω καὶ ὀπίσω,
Ὅπως οἱ παρὰ νηυσὶ σόοι μαχέοιντο Ἀχαιοί.
Ὣς φάτο· Πάτροκλος δὲ φίλῳ ἐπεπείθεθ' ἑταίρῳ,
Ἐκ δ' ἄγαγε κλισίης Βρισηΐδα καλλιπάρηον,
Δῶκε δ' ἄγειν· τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν.
Ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν· αὐτὰρ Ἀχιλεὺς
Δακρύσας, ἑτάρων ἄφαρ ἕζετο νόσφι λιασθεὶς,
Θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον.
Πολλὰ δὲ μητρὶ φίλῃ ἠρήσατο, χεῖρας ὀρεγνύς·
Μῆτερ, ἐπεὶ μ' ἔτεκές γε μινυνθάδιόν περ ἐόντα,
Τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι,
Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν.
Ἦ γάρ μ' Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ὣς φάτο δακρυχέων· Τοῦ δ' ἔκλυε πότνια μήτηρ,
Ἡμένη ἐν βένθεσιν ἁλὸς παρὰ πατρὶ γέροντι·
Καρπαλίμως δ' ἀνέδυ πολιῆς ἁλὸς, ἠΰτ' ὀμίχλη·
Καί ῥα πάροιθ' αὐτοῖο καθέζετο δακρυχέοντος,
Χειρί τέ μιν κατέρεξεν, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζε.
Τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
Ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω.
Τὴν δὲ βαρυστενάχων προσέφη πόδας ὠκὺς Ἀχιλεύς·
Οἶσθα· τίη τοι ταῦτ' εἰδυίῃ πάντ' ἀγορεύω;
Ὠιχόμεθ' ἐς Θήβην ἱερὴν πόλιν Ἠετίωνος,
Τὴν δὲ διεπράθομέν τε, καὶ ἤγομεν ἐνθάδε πάντα·
Καὶ τὰ μὲν εὖ ἐδάσαντο μετὰ σφίσιν υἷες Ἀχαιῶν,
Ἐκ δ' ἕλον Ἀτρείδῃ Χρυσηΐδα καλλιπάρηον·
Χρύσης δ' αὖθ' ἱερεὺς ἑκατηβόλου Ἀπόλλωνος,
Ἦλθε θοὰς ἐπὶ νῆας Ἀχαιῶν χαλκοχιτώνων,
Λυσόμενός τε θύγατρα, φέρων τ' ἀπερείσι' ἄποινα,

Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος,
Χρυσέῳ ἀνὰ σκήπτρῳ· καὶ ἐλίσσετο πάντας Ἀχαιοὺς,
Ἀτρείδα δὲ μάλιστα, δύω κοσμήτορε λαῶν.
Ἔνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοὶ,
Αἰδεῖσθαί θ' ἱερῆα, καὶ ἀγλαὰ δέχθαι ἄποινα·
Ἀλλ' οὐκ Ἀτρείδῃ Ἀγαμέμνονι ἥδανε θυμῷ.
Ἀλλὰ κακῶς ἀφίει, κρατερὸν δ' ἐπὶ μῦθον ἔτελλε.
Χωόμενος δ' ὁ γέρων πάλιν ᾤχετο· τοῖο δ' Ἀπόλλων
Εὐξαμένου ἤκουσεν, ἐπεὶ μάλα οἱ φίλος ἦεν.
Ἧκε δ' ἐπ' Ἀργείοισι κακὸν βέλος· οἱ δέ νυ λαοὶ
Θνῆσκον ἐπασσύτεροι· τὰ δ' ἐπῴχετο κῆλα Θεοῖο
Πάντη ἀνὰ στρατὸν εὐρὺν Ἀχαιῶν. ἄμμι δὲ μάντις
Εὖ εἰδὼς ἀγόρευε θεοπροπίας Ἑκάτοιο.
Αὐτίκ' ἐγὼ πρῶτος κελόμην Θεὸν ἱλάσκεσθαι·
Ἀτρείωνα δ' ἔπειτα χόλος λάβεν· αἶψα δ' ἀναστὰς
Ἠπείλησεν μῦθον, ὃ δὴ τετελεσμένος ἐστί.
Τὴν μὲν γὰρ σὺν νηῒ θοῇ ἑλίκωπες Ἀχαιοὶ
Ἐς Χρύσην πέμπουσιν, ἄγουσι δὲ δῶρα ἄνακτι·
Τὴν δὲ νέον κλισίηθεν ἔβαν κήρυκες ἄγοντες
Κούρην Βρισῆος, τήν μοι δόσαν υἷες Ἀχαιῶν.
Ἀλλὰ σὺ, εἰ δύνασαί γε, περίσχεο παιδὸς ἑῆος·
Ἐλθοῦσ' Ὀλυμπόνδε Δία λίσαι, εἴ ποτε δή τι
Ἢ ἔπει ὤνησας κραδίην Διὸς, ἠὲ καὶ ἔργῳ.
Πολλάκι γάρ σέο, πατρὸς ἐνὶ μεγάροισιν, ἄκουσα
Εὐχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι
Οἴη ἐν ἀθανάτοισιν ἀεικέα λοιγὸν ἀμῦναι,
Ὁπότε μιν ξυνδῆσαι Ὀλύμπιοι ἤθελον ἄλλοι,
Ἥρη τ', ἠδὲ Ποσειδάων, καὶ Παλλὰς Ἀθήνη·
Ἀλλὰ σὺ τόν γ' ἐλθοῦσα, θεὰ, ὑπελύσαο δεσμῶν,
Ὦχ' Ἑκατόγχειρον καλέσασ' ἐς μακρὸν Ὄλυμπον,
Ὃν Βριάρεων καλέουσι Θεοὶ, ἄνδρες δέ τε πάντες
Αἰγαίων'· ὁ γὰρ αὖτε βίῃ οὗ πατρὸς ἀμείνων.
Ὅς ῥα παρὰ Κρονίωνι καθέζετο, κύδεϊ γαίων·

Τὸν καὶ ὑπέδεισαν μάκαρες Θεοὶ, οὐδέ τ' ἔδησαν.
Τῶν νῦν μιν μνήσασα παρέζεο, καὶ λάβε γούνων,
Αἴ κέν πως ἐθέλησιν ἐπὶ Τρώεσιν ἀρῆξαι,
Τοὺς δὲ κατὰ πρύμνας τε καὶ ἀμφ' ἅλα ἔλσαι Ἀ-
χαιοὺς
Κτεινομένους, ἵνα πάντες ἐπαύρωνται βασιλῆος,
Γνῷ δὲ καὶ Ἀτρείδης εὐρυκρείων Ἀγαμέμνων
Ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισε.
Τὸν δ' ἠμείβετ' ἔπειτα Θέτις, κατὰ δάκρυ χέουσα·
Ὤ μοι, τέκνον ἐμόν, τί νύ σ' ἔτρεφον αἰνὰ τεκοῦσα;
Αἴθ' ὄφελες παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπήμων
Ἦσθαι· ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δήν·
Νῦν δ' ἅμα τ' ὠκύμορος καὶ ὀϊζυρὸς περὶ πάντων
Ἔπλεο· τῷ σε κακῇ αἴσῃ τέκον ἐν μεγάροισι.
Τοῦτο δέ τοι ἐρέουσα ἔπος Διῒ τερπικεραύνῳ
Εἶμ' αὐτὴ πρὸς Ὄλυμπον ἀγάννιφον, αἴ κε πίθηται.
Ἀλλὰ σὺ μὲν νῦν, νηυσὶ παρήμενος ὠκυπόροισι,
Μήνι' Ἀχαιοῖσιν, πολέμου δ' ἀποπαύεο πάμπαν.
Ζεὺς γὰρ ἐπ' Ὠκεανὸν μετ' ἀμύμονας Αἰθιοπῆας
Χθιζὸς ἔβη μετὰ δαῖτα· Θεοὶ δ' ἅμα πάντες ἕποντο.
Δωδεκάτῃ δέ τοι αὖθις ἐλεύσεται Ὄλυμπόνδε·
Καὶ τότ' ἔπειτά τοι εἶμι Διὸς ποτὶ χαλκοβατὲς δῶ,
Καί μιν γουνάσομαι, καί μιν πείσεσθαι ὀΐω.
Ὣς ἄρα φωνήσασ' ἀπεβήσατο· τὸν δ' ἔλιπ' αὐτοῦ
Χωόμενον κατὰ θυμὸν, ἐϋζώνοιο γυναικὸς,
Τήν ῥα βίῃ ἀέκοντος ἀπηύρων· αὐτὰρ Ὀδυσεὺς
Ἐς Χρύσην ἵκανεν, ἄγων ἱερὴν ἑκατόμβην.
Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
Ἱστία μὲν στείλαντο, θέσαν δ' ἐν νηῒ μελαίνῃ·
Ἱστὸν δ' ἱστοδόκῃ πέλασαν, προτόνοισιν ὑφέντες
Καρπαλίμως· τὴν δ' εἰς ὅρμον προέρυσαν ἐρετμοῖς.
Ἐκ δ' εὐνὰς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν.
Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης·

Ἐκ δ' ἑκατόμβην βῆσαν ἑκηβόλῳ Ἀπόλλωνι.
Ἐκ δὲ Χρυσηῒς νηὸς βῆ ποντοπόροιο.
Τὴν μὲν ἔπειτ' ἐπὶ βωμὸν ἄγων πολύμητις Ὀδυσσεὺς,
Πατρὶ φίλῳ ἐν χερσὶ τίθει καί μιν προσέειπεν.
Ὦ Χρύση, πρό μ' ἔπεμψεν ἄναξ ἀνδρῶν Ἀγαμέμνων,
Παῖδά τε σοὶ ἀγέμεν, Φοίβῳ θ' ἱερὴν ἑκατόμβην
Ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασώμεθα ἄνακτα,
Ὃς νῦν Ἀργείοισι πολύστονα κήδε' ἐφῆκεν.
Ὣς εἰπὼν, ἐν χερσὶ τίθει· ὁ δ' ἐδέξατο χαίρων
Παῖδα φίλην· τοὶ δ' ὦκα Θεῷ κλειτὴν ἑκατόμβην
Ἑξείης ἔστησαν ἐΰδμητον περὶ βωμόν.
Χερνίψαντο δ' ἔπειτα, καὶ οὐλοχύτας ἀνέλοντο.
Τοῖσιν δὲ Χρύσης μεγάλ' εὔχετο, χεῖρας ἀνασχών·
Κλῦθί μευ, Ἀργυρότοξ', ὃς Χρύσην ἀμφιβέβηκας,
Κίλλαν τε ζαθέην, Τενέδοιό τε ἶφι ἀνάσσεις.
Ἤδη μέν ποτ' ἐμεῦ πάρος ἔκλυες εὐξαμένοιο·
Τίμησας μὲν ἐμὲ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
Ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ,
Ἤδη νῦν Δαναοῖσιν ἀεικέα λοιγὸν ἄμυνον.
Ὣς ἔφατ' εὐχόμενος· τοῦ δ' ἔκλυε Φοῖβος Ἀπόλλων·
Αὐτὰρ ἐπεί ῥ' εὔξαντο, καὶ οὐλοχύτας προβάλοντο,
Αὖ ἔρυσαν μὲν πρῶτα, καὶ ἔσφαξαν, καὶ ἔδειραν,
Μηρούς τ' ἐξέταμον, κατά τε κνίσση ἐκάλυψαν,
Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
Καῖε δ' ἐπὶ σχίζῃς ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον
Λεῖβε· νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.
Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο,
Μίστυλλόν τ' ἄρα τ' ἄλλα, καὶ ἀμφ' ὀβελοῖσιν ἔπειραν,
Ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα·
Αὐτὰρ ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα,
Δαίνυντ'. οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐΐσης.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
Κοῦροι μὲν κρητῆρας ἐπεστέψαντο ποτοῖο·
Νώμησαν δ' ἄρα πᾶσιν, ἐπαρξάμενοι δεπάεσιν.
Οἱ δὲ πανημέριοι μολπῇ Θεὸν ἱλάσκοντο,
Καλὸν ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,
Μέλποντες Ἑκάεργον· ὁ δὲ φρένα τέρπετ' ἀκούων.
Ἦμος δ' ἠέλιος κατέδυ, καὶ ἐπὶ κνέφας ἦλθε,
Δή τότε κοιμήσαντο παρὰ πρυμνήσια νηός.
Ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος Ἠὼς,
Καὶ τότ' ἔπειτ' ἀνάγοντο μετὰ στρατὸν εὐρὺν Ἀχαιῶν.
Τοῖσιν δ' ἴκμενον οὖρον ἵει ἑκάεργος Ἀπόλλων.
Οἱ δ' ἱστὸν στήσαντ', ἀνά θ' ἱστία λευκὰ πέτασαν·
Ἐν δ' ἄνεμος πρῆσεν μέσον ἱστίον· ἀμφὶ δὲ κῦμα
Στείρῃ πορφύρεον μεγάλ' ἴαχε, νηὸς ἰούσης·
Ἡ δ' ἔθεεν κατὰ κῦμα διαπρήσσουσα κέλευθα.
Αὐτὰρ ἐπεί ῥ' ἵκοντο κατὰ στρατὸν εὐρὺν Ἀχαιῶν,
Νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἔρυσαν
Ὑψοῦ ἐπὶ ψαμάθοις, ὑπὸ δ' ἕρματα μακρὰ τάνυσαν.
Αὐτοὶ δ' ἐσκίδναντο κατὰ κλισίας τε νέας τέ.
Αὐτὰρ ὁ μήνιε, νηυσὶ παρήμενος ὠκυπόροισι,
Διογενὴς Πηλέως υἱὸς, πόδας ὠκὺς Ἀχιλεὺς.
Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο κυδιάνειραν,
Οὔτε ποτ' ἐς πόλεμόν γ'· ἀλλὰ φθινύθεσκε φίλον κῆρ,
Αὖθι μένων, ποθέεσκε δ' ἀϋτήν τε πόλεμόν τε.
Ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠὼς,
Καὶ τότε δὴ πρὸς Ὄλυμπον ἴσαν Θεοὶ αἰὲν ἐόντες
Πάντες ἅμα, Ζεὺς δ' ἦρχε· Θέτις δ' οὐ λήθετ' ἐφετμέων
Παιδὸς ἑοῦ, ἀλλ' ἥγ' ἀνεδύσατο κῦμα θαλάσσης,
Ἠερίη δ' ἀνέβη μέγαν οὐρανὸν, Ὄλυμπόν τε·
Εὗρεν δ' εὐρύοπα Κρονίδην ἄτερ ἥμενον ἄλλων
Ἀκροτάτῃ κορυφῇ πολυδειράδος Ὀλύμποιο.

Καί ῥα πάροιθ' αὐτοῖο καθέζετο, καὶ λάβε γούνων
Σκαιῇ· δεξιτερῇ δ' ἄρ' ὑπ' ἀνθερεῶνος ἑλοῦσα,
Λισσομένη προσέειπε Δία Κρονίωνα ἄνακτα·
Ζεῦ πάτερ, εἴ ποτε δή σε μετ' ἀθανάτοισιν ὄνησα,
Ἢ ἔπει, ἢ ἔργῳ, τόδε μοι κρήηνον ἐέλδωρ·
Τίμησόν ἐμοι υἱὸν, ὃς ὠκυμορώτατος ἄλλων
Ἔπλετ'· ἀτάρ μιν νῦν γε ἄναξ ἀνδρῶν Ἀγαμέμνων
Ἠτίμησεν· ἑλὼν γὰρ ἔχει γέρας, αὐτὸς ἀπούρας.
Ἀλλὰ σύ πέρ μιν τῖσον, Ὀλύμπιε, μητίετα Ζεῦ·
Τόφρα δ' ἐπὶ Τρώεσι τίθει κράτος, ὄφρ' ἂν Ἀχαιοὶ
Υἱὸν ἐμὸν τίσωσιν, ὀφέλλωσίν τέ ἑ τιμῇ.
Ὣς φάτο· τὴν δ' οὔτι προσέφη νεφεληγερέτα Ζεὺς,
Ἀλλ' ἀκέων δὴν ἧστο· Θέτις δ' ὡς ἥψατο γούνων,
Ὣς ἔχετ' ἐμπεφυυῖα, καὶ ἤρετο δεύτερον αὖθις·
Νημερτὲς μὲν δή μοι ὑπόσχεο, καὶ κατάνευσον,
Ἢ ἀπόειπ'· ἐπεὶ οὔ τοι ἔπι δέος· ὄφρα εὖ εἰδῶ,
Ὅσον ἐγὼ μετὰ πᾶσιν ἀτιμοτάτη Θεός εἰμι.
Τὴν δὲ μέγ' ὀχθήσας προσέφη νεφεληγερέτα Ζεὺς·
Ἦ δὴ λοίγια ἔργ', ὅτ' ἔμ' ἐχθοδοπῆσαι ἐφήσεις
Ἥρῃ, ὅταν μ' ἐρέθῃσιν ὀνειδείοις ἐπέεσιν.
Ἡ δὲ καὶ αὔτως μ' αἰεὶ ἐν ἀθανάτοισι Θεοῖσι
Νεικεῖ, καί τέ με φησὶ μάχῃ Τρώεσιν ἀρήγειν.
Ἀλλὰ σὺ μέν νῦν αὖθις ἀπόστιχε, μή σε νοήσῃ
Ἥρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὄφρα τελέσω.
Εἰ δ' ἄγε, τοὶ κεφαλῇ κατανεύσομαι, ὄφρα πεποίθῃς.
Τοῦτο γὰρ ἐξ ἐμέθεν γε μετ' ἀθανάτοισι μέγιστον
Τέκμωρ· οὐ γὰρ ἐμὸν παλινάγρετον, οὐδ' ἀπατηλὸν,
Οὐδ' ἀτελεύτητόν γ', ὅ, τι κεν κεφαλῇ κατανεύσω.
Ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων·
Ἀμβρόσιαι δ' ἄρα χαῖται ἐπεῤῥώσαντο ἄνακτος
Κρατὸς ἀπ' ἀθανάτοιο· μέγαν δ' ἐλέλιξεν Ὄλυμπον.
Τώ γ' ὣς βουλεύσαντε διέτμαγεν· ἡ μὲν ἔπειτα
Εἰς ἅλα ἆλτο βαθεῖαν, ἀπ' αἰγλήεντος Ὀλύμπου,

Ζεὺς δὲ ἑὸν πρὸς δῶμα. Θεοὶ δ' ἅμα πάντες ἀνέσταν
Ἐξ ἑδέων, σφοῦ πατρὸς ἐναντίον· οὐδέ τις ἔτλη
Μεῖναι ἐπερχόμενον, ἀλλ' ἀντίοι ἔσταν ἅπαντες.
 Ὣς ὁ μὲν ἔνθα καθέζετ' ἐπὶ θρόνου· οὐδέ μιν Ἥρη
Ἠγνοίησεν, ἰδοῦσ' ὅτι οἱ συμφράσσατο βουλὰς
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος·
Αὐτίκα κερτομίοισι Δία Κρονίωνα προσηύδα·
 Τίς δ' αὖ τοι, δολομῆτα, Θεῶν συμφράσσατο βουλάς;
Αἰεί τοι φίλον ἐστὶν ἐμεῦ ἀπὸ νόσφιν ἐόντα,
Κρυπτάδια φρονέοντα δικαζέμεν· οὐδέ τί πώ μοι
Πρόφρων τέτληκας εἰπεῖν ἔπος, ὅ, τι νοήσεις.
 Τὴν δ' ἠμείβετ' ἔπειτα πατὴρ ἀνδρῶν τε Θεῶν τε·
Ἥρη, μὴ δὴ πάντας ἐμοὺς ἐπιέλπεο μύθους
Εἰδήσειν· χαλεποί τοι ἔσοντ', ἀλόχῳ περ ἐούσῃ.
Ἀλλ' ὃν μέν κ' ἐπιεικὲς ἀκουέμεν, οὔτις ἔπειτα
Οὔτε Θεῶν πρότερος τόνγ' εἴσεται, οὔτ' ἀνθρώπων·
Ὃν δ' ἂν ἐγὼν ἀπάνευθε Θεῶν ἐθέλοιμι νοῆσαι,
Μήτι σὺ ταῦτα ἕκαστα διείρεο, μηδὲ μετάλλα.
 Τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη·
Αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπας;
Καὶ λίην σε πάρος γ' οὔτ' εἴρομαι, οὔτε μεταλλῶ·
Ἀλλὰ μάλ' εὔκηλος τὰ φράζεαι, ἅσσ' ἐθέλησθα.
Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα, μή σε παρείπῃ
Ἀργυρόπεζα Θέτις, θυγάτηρ ἁλίοιο γέροντος.
Ἠερίη γάρ σοί γε παρέζετο, καὶ λάβε γούνων.
Τῇ σ' ὀΐω κατανεῦσαι ἐτήτυμον, ὡς Ἀχιλῆα
Τιμήσῃς, ὀλέσῃς δὲ πολέας ἐπὶ νηυσὶν Ἀχαιῶν.
 Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς·
Δαιμονίη, αἰεὶ μὲν ὀΐεαι, οὐδέ σε λήθω.
Πρῆξαι δ' ἔμπης οὔτι δυνήσεαι, ἀλλ' ἀπὸ θυμοῦ
Μᾶλλον ἐμοὶ ἔσεαι, τὸ δέ τοι καὶ ῥίγιον ἔσται.
Εἰ δ' οὕτω τοῦτ' ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι.

Ἀλλ' ἀκέουσα κάθησο, ἐμῷ δ' ἐπιπείθεο μύθῳ·
Μή νύ τοι οὐ χραίσμωσιν, ὅσοι Θεοί εἰσ' ἐν Ὀλύμπῳ,
Ἆσσον ἰόνθ', ὅτε κέν τοι ἀάπτους χεῖρας ἐφίω.
Ὣς ἔφατ'· ἔδεισεν δὲ βοῶπις πότνια Ἥρη·
Καί ῥ' ἀκέουσα καθῆστο, ἐπιγνάμψασα φίλον κῆρ.
Ὤχθησαν δ' ἀνὰ δῶμα Διὸς Θεοὶ οὐρανίωνες.
Τοῖσιν δ' Ἥφαιστος κλυτοτέχνης ἦρχ' ἀγορεύειν,
Μητρὶ φίλῃ ἐπίηρα φέρων λευκωλένῳ Ἥρῃ·
Ἦ δὴ λοίγια ἔργα τάδ' ἔσεται, οὐδ' ἔτ' ἀνεκτα,
Εἰ δὴ σφὼ ἕνεκα θνητῶν ἐριδαίνετον ὧδε,
Ἐν δέ Θεοῖσι κολῳὸν ἐλαύνετον· οὐδέ τι δαιτὸς
Ἐσθλῆς ἔσεται ἦδος, ἐπεὶ τὰ χερείονα νικᾷ.
Μητρὶ δ' ἐγὼ παράφημι, καὶ αὐτῇ περ νοεούσῃ,
Πατρὶ φίλῳ ἐπίηρα φέρειν Διΐ, ὄφρα μή αὖτε
Νεικείῃσι πατήρ, σὺν δ' ἡμῖν δαῖτα ταράξῃ.
Εἴπερ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητὴς,
Ἐξ ἑδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν.
Ἀλλὰ σὺ τόνγ' ἐπέεσι καθάπτεσθαι μαλακοῖσιν·
Αὐτίκ' ἔπειτα ἵλαος Ὀλύμπιος ἔσεται ἡμῖν.
Ὣς ἄρ' ἔφη, καὶ ἀναΐξας, δέπας ἀμφικύπελλον
Μητρὶ φίλῃ ἐν χερσὶ τίθει, καί μιν προσέειπε.
Τέτλαθι, μῆτερ ἐμὴ, καὶ ἀνάσχεο, κηδομένη περ,
Μή σε, φίλην περ ἐοῦσαν, ἐν ὀφθαλμοῖσιν ἴδωμαι
Θεινομένην· τότε δ' οὔτι δυνήσομαι, ἀχνύμενός περ,
Χραισμεῖν· ἀργαλέος γὰρ Ὀλύμπιος ἀντιφέρεσθαι.
Ἤδη γάρ με καὶ ἄλλοτ' ἀλεξέμεναι μεμαῶτα,
Ῥίψε, ποδὸς τεταγὼν, ἀπὸ βηλοῦ θεσπεσίοιο.
Πᾶν δ' ἦμαρ φερόμην, ἅμα δ' ἠελίῳ καταδύντι
Κάππεσον ἐν Λήμνῳ· ὀλίγος δ' ἔτι θυμὸς ἐνῆεν·
Ἔνθα με Σίντιες ἄνδρες ἄφαρ κομίσαντο πεσόντα.
Ὣς φάτο· μείδησεν δὲ Θεὰ λευκώλενος Ἥρη·
Μειδήσασα δὲ, παιδὸς ἐδέξατο χειρὶ κύπελλον.
Αὐτὰρ ὁ τοῖς ἄλλοισι Θεοῖς ἐνδέξια πᾶσιν

Ὠνοχόει, γλυκὺ νέκταρ ἀπὸ κρητῆρος ἀφύσσων·
Ἄσβεστος δ' ἄρ' ἐνῶρτο γέλως μακάρεσι Θεοῖσιν,
Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα.
Ὣς τότε μὲν πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Δαίνυντ'· οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἐΐσης,
Οὐ μὲν φόρμιγγος περικαλλέος, ἣν ἔχ' Ἀπόλλων,
Μουσάων θ', αἳ ἄειδον ἀμειβόμεναι ὀπὶ καλῇ.
Αὐτὰρ ἐπεὶ κατέδυ λαμπρὸν φάος ἠελίοιο,
Οἱ μὲν κακκείοντες ἔβαν οἶκόνδε ἕκαστος,
Ἧχι ἑκάστῳ δῶμα περικλυτὸς ἀμφιγυήεις
Ἥφαιστος ποίησ' εἰδυίῃσι πραπίδεσι·
Ζεὺς δὲ πρὸς ὃν λέχος ἤϊ' Ὀλύμπιος ἀστεροπητὴς,
Ἔνθα πάρος κοιμᾶθ', ὅτε μιν γλυκὺς ὕπνος ἱκάνοι·
Ἔνθα καθεῦδ' ἀναβάς· παρὰ δὲ, χρυσόθρονος Ἥρη.

NOTES

ON THE

FIRST BOOK OF THE ILIAD.

lin. 2. Οὐλομένην I have made Ὀλομένην, as the ο is unnecessarily changed into its own diphthong, being the first syllable of the foot.

3. πολλὰς δ' ἰφθίμους, &c. Heyne has observed, that ἶφι ought always to have the digamma. Here, however, in its compound state, he finds it impossible to have it inserted. In other places, where the same word occurs, the digamma is inadmissible; as, Γ 336. κρατὶ δ' ἐπ' ἰφθίμῳ. M. 147. ούτε γὰρ ἴφθιμοι. It may be stated as a general observation, which will, I believe, admit of very few exceptions, that all those words which in their simple state are said to have been pronounced with the digamma, have it not when compounded. An indubitable proof that they were, at least in Homer's time, always pronounced without it as a consonant.

4. ἡρώων, αὐτοὺς δὲ ἑλώρια, &c. In Clarke's edition the ε before ἑλώρια is elided. In his note he says, "alii scribunt δὲ ἑλώρια; alii δ' ἑλλώρια. Sed perinde est. Nam in hujusmodi vocabulorum syllabis *non mediis* facile fieri potuit (quod et in omnibus linguis interdum usu venit), ut quod scriptum fuerat ἑλώρια vulgo tamen pronunciaretur ἑλλώρια." The reading in Heyne's and Villoison's editions, is certainly the true one; viz. δὲ ἑλώρια; there being no licence, as I have already shewn, for doubling consonants at pleasure. In book v. lin.

684. the same word, so far as regards the two first syllables, occurs with the ε short; thus, Πριαμίδη, μὴ δή με ἕλωρ Δαναοῖσιν ἐάσῃς. See also 488.

5. ἐτελέετο for ἐτελείετο. Wherever the vowel has been changed into its own diphthong, with the view of lengthening the first syllable of the foot, I have restored what I conceive to be the original reading. See l. 26. 62. &c.

7. Ατρείδης τε, ἄναξ ἀνδρῶν, καὶ δῖος Αχιλεύς.
In the last word I have expunged one of the liquids, which has evidently been inserted to make the preceding syllable long by position. It is, however, the first of the foot, and therefore needs no such support. In most instances the penult of this word is short, which I conceive to have been the original mode of pronouncing it: thus, Ὦ Ἀχιλεῦ. l. 74. Πηληϊάδεω Ἀχιλῆος. l. 1. Θάμβησεν δ' Αχιλεύς. l. 199. &c. The same observation extends to Ὀδυσσεὺς, which should, I apprehend, be Ὀδυσεὺς.

10. Νοῦσον I have changed into Νόσον. I do not, however, wish it to be understood that the short vowels were never changed into their own diphthongs in nouns and verbs; but there is no necessity for it in the first syllable of a foot.

20. Παῖδα δέ μοι λύσατε φίλην, τὰ δ' ἄποινα δέχεσθε.
" Erat λύσατε, says Heyne, et δέχεσθε editum ubique ante Barnes, quod in codd. plerumque legitur: in λύσατε tamen metro media repugnat. Vide Clarke. Idem nihilominus Apollon. de Syntax. p. 20. agnoscit, cum Theod. Gaz. p. 149. et codd. pars λύσατε et δέχεσθε junctim, est inter hos Vrat. c. Tounl. unus Vindob. Neque aliter Eustathius legit, qui tamen Scholion servavit." The reading which Heyne has adopted, and which was approved of by the Edinburgh Reviewers, No. 28. is unsupported by any good authority, and is a violation of idiom. I call it a violation of idiom, not be-

cause the infinitive is substituted in place of the imperative, which is common enough, but because in no sentence of the kind, connected with the preceding by the connective particle δὲ, and consisting of two members, the one depending as a consequence upon the other, is the particle τε ever used without being followed by καὶ. The reading which I have given is evidently the true one, being supported by the best authorities; and is a strong proof of the justness of the principle which I have endeavoured to establish, though it does not appear to have been known to those who preserved this reading. The fact seems to be, that they knew just as little of the peculiarities of Homer's versification as his modern editors, otherwise they would not have retained those unwarrantable innovations upon the language which appear in every manuscript and copy. The examples I have already produced might be sufficient to justify me in adopting this reading: I shall, however, add one or two more that bear a close resemblance. Thus, in b. I. l. 78. and 561. the ϊ in ὀΐομαι and in ὀΐεαι is long, being the first syllable of the foot.

ἦ γὰρ ὀΐομαι ἄνδρα χολωσέμεν, &c.

Δαιμονίη, αἰεὶ μεν ὀΐεαι, οὐδε, &c.

So also in ὀΐω, l. 204. 170.

But in line 558. the ΐ of ὀΐω is short, being the last of a dactyle, and retaining its common short sound; thus,

τῇ σ' ὀΐω κατανεῦσαι, &c.

But, perhaps, a better illustration of this will be found in the patronymic Κρονίων, and some others of a similar description. Κρονίων, inquit Moschopuli Schol. ὅτι μὲν μακρὸν ἔχει τὸ ι, διὰ τοῦ ὀ μικροῦ κλίνεται, ὡς Μαχᾱονος, Ὑπερῑονος· ὅτε δε βραχὺ, διὰ τοῦ ὠ μεγάλου, ὡς Εὐρυτῐωνος. Clarke, in a note upon l. 265. of this book, has recourse to the practice of the Attic poets in

lengthening the last syllable of the accusative, in such words as Αχιλλέα, Θησέα, to shew that the same analogy holds in the instance of Κρονίων, &c. Sequitur, says he, nimirum *accusativus iste* analogiam *genitivi,* in lingua tum *Attica,* tum *Ionica.* However it may hold among the Attic poets, I doubt very much if it can at all extend to the Ionic writers. It appears to me, that the doctrine I have been endeavouring to establish will give us a much better solution than either the Scholion or Clarke. Wherever the ι is lengthened in Κρονίων, it will be found to be the *first syllable* in the foot, and will therefore have the next syllable short in the oblique cases. Wherever, on the other hand, it is short, we shall find it the third syllable, and followed by a long vowel, or the syllable lengthened. Thus,

Ευχομένης, ὅτ' ἔφησθα κελαινεφέϊ Κρονίωνι. b. 1. l. 398.

Ὄφρα ἴδητ' αἴκ' ὔμμιν ὑπέρσχῃ χεῖρα Κρονίων. b. 4. l. 249.

Ζηνὸς δ' οὐκ ἂν ἔγωγε Κρονίονος ἆσσον ἱκοίμην. b. 14. l. 247.

The same observation extends to the perfect participle of μάω, and to the verb μεθίημι. Thus,

Αἴαντε πρώτω προσέφη, μεμαῶτε καὶ αὐτώ. Il. b. 13. l. 46.

Ἴμβριον αὖτ' Αἴαντε, μεμάοτε θούριδος ἀλκης. l. 197.

ἡμέας γ' οὔπως ἐστὶ μεθίεμεναι πολέμοιο. Il. 13. l. 114.

ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκης. l. 116.

In both these lines the ι is long, though the verb is in the present tense, solely because it is the first syllable of the foot. In the following it is short,

ὅστις ἐπ' ἤματι τῷδε ἑκὼν μεθίησι μάχεσθαι. l. 234.

21. Ἀζόμενοι Διὸς υἱὸν ἑκηβόλον Ἀπόλλωνα.

As ἑκηβόλον, says Heyne, was pronounced with the digamma, the ον in υἱὸν must thereby be lengthened. To get rid of this obstruction to the digamma, he proposes to read υἷα.

27. ἢ νῦν δηθύνοντ᾽, ἢ" ὕστερον αὖτις ἰόντα.

The ἢ in this line, as it stands in all the editions, violates the first rule. Homer's usual expression for *either* and *or* is, ἢ with the first, and ἠὲ with the other: thus, ἤ ἔπει ὤνησας κραδίην Διὸς, ἠὲ καὶ ἔργῳ. According to rule 3. the ε, when cut off before another vowel, leaves, notwithstanding, the preceding vowel long.

31. Ἱστὸν ἐποιχομένην καὶ ἐμὸν λέχος ἀντιόωσαν.

I have great doubts whether ἀντιόωσαν be the true reading. It is not likely that Homer would have formed it, as grammarians say, from ἀντιάω, by doubling the half of the contracted ω. He must either have formed it from ἀντιόω, or the reading ought to be ἀντιάωσαν, which I would prefer. The same observations may be made respecting λαμπετόωντι, line 104, and some other words.

33. ὥς ἔφατ᾽ ἔδεισεν.—In all the editions the δ is doubled.

36. Ἀπόλλωνι ἄνακτι, τὸν ἐΰκομος τέκε Λητώ.

I have here given what I conceive to be the genuine reading. ἠΰκομος is the common reading. The present agrees with etymology, and is supported by rule 4.

39. Σμίνθιε· εἴποτέ τοι χαρίεντ᾽, &c.

The common reading is Σμινθεῦ, which violates rule 1. The diphthong ευ is subject to the same law as the others: thus, in line 37. κλῦθί μευ, Ἀργυρότοξ᾽. I suspect that the nominative of this word ended in ιος and not in ευς, like most other appellations. Damm, in his Lexicon, says Σμίνθευς, nomine Apollinis, qui et Σμίνθιος, &c. There is no other epithet of Apollo with a similar termination. We have Λύκιος, Νόμιος, Δήλιος, &c. It must be considered an adjective like these, having Ἀπόλλων understood. Thus the Scholia, ἐπιθετον Ἀπολλωνος. Σμινθος γὰρ τοπὸς τῆς Τρωαδος, ἐν ᾧ ἱερον Ἀπολλωνος

Σμινθιου. Almost all the epithets bestowed upon gods or heroes, either from their birth-place, or some achievement, terminate in ιος. Thus Tydeus is called by Homer Αἰτώλιος, b. 4. l. 399. It occurs only in this place, and therefore it is impossible to judge whether it was ever used with a different termination.

43. βέλεσιν for βέλεσσιν, rule 4.

44. βῆ δὲ κατ' Ὀλύμποιο. The diphthong οὐ, which occurs in all the copies, changed into ὁ.

54. —καλέσατο, &c. for καλέσσατο, rule 4.

59. I have changed ἄμμε into ἄμε, as I imagine the μ has always been doubled to support the vowel. The α forms the first syllable of this word both in Homer and Theocritus: thus,

Θέστυλι, ταὶ κύνες ἄμμιν ἀνὰ πτόλιν ὠρύονται. Idyl. 2. 35.

See also Idyl. 1. 15. 7. 126. 135. &c.

64. τόσον for τόσσον. This word sometimes occurs with the penultimate, the 2d of a foot, having the σ doubled. In these instances the metre may most commonly be remedied by a slight transposition.

70. ἐσόμενα for ἐσσόμενα; and in 71. νῆεσ' for νῆεσσ'. 76. ὄμοσον for ὄμοσσον. 82. τελέσῃ for τελέσσῃ. 83. στήθεσιν for στήθεσσιν, &c. Rule 4. And

79. Ἀργείων κρατέει, οἵ καὶ πείθονται Ἀχαιοί.

The common reading is καὶ οἱ, which violates rule 1st. as καὶ cannot be long before another vowel or diphthong, when the 2d syllable of the foot. It may either be placed as in the text, which I prefer, or καὶ ἑοι, &c.

100. ἱλασάμενοι for ἱλασσάμενοι. See observations on this word, l. 444.

101. *μάντι κακῶν, οὐπώποτέ μοι τὸ κρήγυον εἶπας.*

Heyne proposes to change *τὸ κρήγυον* into *τὰ κρήγυα,* because *εἶπας* must have the digamma.

108. *ἐτέλεσας* for *ἐτέλεσσας*. 117. *ἔμεναι* for *ἔμμεναι*, &c. Rule 4. Without adverting to every change of a similar nature, it will be sufficient here to observe, that the double consonants are all excluded in the first syllables of a foot.

124. *οὐδέ τί πω ἴδμεν ξυνήϊα κείμενα πολλά.*

There is, I apprehend, in this line an error which no editor of Homer seems to have noticed. There can be little doubt that *ξυνήϊα* is a compound word, and that the first part is the preposition *ξὺν* or *σὺν*. Now it can be shewn, from numerous examples, that *ξὺν*, neither in its simple nor compound state, is a long syllable, except when it forms the first of a foot. In this place it forms the second, and cannot therefore be long. How, then, are we to scan the line, because in its present situation it is a trochæus, and not a spondæus? Here would have been an excellent opportunity for descanting upon the utility of the digamma; but unfortunately its abettors never thought of this passage, otherwise we should have had it inserted, notwithstanding the vile cacophony it would have produced! It appears to me that the true reading must be *ξεινήϊα*, *hospitalia*. The word *ξυνήϊα* occurs only in this place and in book 23. l. 809. in both places violating the metre. In the latter there can scarcely be a doubt of *ξεινήϊα* being the true reading, as the meaning of the passage is thereby rendered obvious, and the metre corrected. A few observations on line 809. b. 23. will, it is hoped, place this in a clear point of view.—Achilles proposed to the Grecian chiefs, that two of them should contend in single combat for a long spear, a shield, and a helmet, the arms of Sarpedon won by Patroclus.

Ὁππότερός κε φθῆσιν ὀρεξάμενος χρόα καλὸν,
Ψαύσῃ δ' ἐνδίνων, διά τ' ἔντεα, καὶ μέλαν αἷμα,
Τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον,
Καλὸν, Θρηΐκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων,
Τεύχεα δ' ἀμφότεροι ξυνήϊα ταῦτα φερέσθων.

Who first shall through his armour reach the skin
Of his antagonist, and shall draw his blood,
Be his this argent-studded Thracian blade
My spoil from bold Asteropæus won.
These other arms shall be their common meed. COWPER.

Upon the last line Heyne makes the following remark: "Quomodo arma Sarpedonis supra memorata, 798-9. ἔγχος, ἀσπὶς, et τρυφάλεια recte inter duo possint dividi, aut communiter haberi non intelligo." If we substitute ξεινήϊα for ξυνήϊα, the whole becomes intelligible. "I give to the conqueror this handsome, silver-hilted sword:—the armour of Sarpedon let each take as a present." Homer does not inform us what part of the armour each was to get; but it must have been divided according to the value of each article. From various passages both in the Iliad and Odyssey, it appears to have been a very common practice to bestow gifts upon strangers, but particularly upon friends, when mutual visits were paid, in token of remembrance. From the generality of the practice, it may be presumed that the friends of those chiefs, employed in the war against Troy, would not be unmindful of them, but would supply the occasional wants under which they laboured, especially as they were obliged, from what we learn both from Homer and Thucydides, to send out detachments to plunder the neighbouring country for subsistence.

Hence we find that Euneus, a friend of Agamemnon and Menelaus, sent to those chiefs a large quantity of wine from Lemnos, b. 7. l. 467. Perhaps, also, the confederate chiefs were accustomed to make presents to each other of some part of the spoil which they had taken. See b. 9. l. 663. To presents, either of the one description or the other, Achilles seems to allude as being exhausted, and therefore no compensation of this description could be given to Agamemnon in lieu of Chryseis. "We know not, says he, of any quantity of presents or gifts stored up among the different chiefs: *Besides,* the plunder we took from the cities we sacked has been already divided among the army." Whoever has attended to the common use of the particles μὲν and δὲ by the Greek writers, will easily perceive, particularly after the disjunctive conjunction ἀλλὰ, that τὰ μὲν cannot refer to κειμένα πολλὰ in the preceding line, but indicates some other distinct source, wholly unconnected with that already pointed out.

133. I would prefer ἢ ἐθέλεις, ὄφρα αὐτὸς, &c. to the common reading ὄφρ' αὐτὸς, &c.

137. The common reading is, εἰ δέ κε μὴ δώωσιν. Some copies have δώσουσιν, such as, Sch. B. Vendob. Fragm. Eton. which I think is much preferable.

140. μεταφρασόμεθα for μεταφρασόμεσθα.

141. νῦν δ' ἄγε, νῆα μέλαιναν ἐρύσομεν εἰς ἅλα δῖαν. for —— ἐρύσσομεν, which, says Heyne, emendate jam in edit. Flor. legitur: at in codd. ut Barocc. Laud. passim ἐρύσομεν media brevi. Et sic in hac voce fere ubique aberratur. The same Editor, finding the present arrangement of the words would not admit the digamma before ἐρύσσομεν, proposed to change the order either to

νῦν δὲ θοὴν, ἄγε, νῆα *f*ερύσσομεν εἰς ἅλα δῖαν,

or to νῦν δὲ μέλαιναν νῆα *f*ερύσσομεν, &c.

With regard to the verb, he alleges, in his 4th Excursus to this book, that there were two: *f*ερυω, media brevi, *traho;* ut tamen producatur per σσ.—Altera ac diversa vox fuit ῥύομαι, vocali υ producta, forte ex antiquo ῥυ*f*ω, ea notione, ut sit *servo, tueor*, tum *custodio, observo*, tandem *caveo.* Mr Knight, in his Analytical Essay, has enumerated four, nearly similar in form, 1. ῥύω or ῥυέω, fluo. 2. ῥυω, *tueor*, ῥυ*f*ω. 3. ἐρύω, *traho*, *f*ερύω. And, 4. ἐρύκω *retraho*.—I shall pass over the first and the last of these without examination, as they are not immediately connected with this subject. But I affirm, that ἐρυω and ῥύω, or ῥυόμαι, are one and the same verb, having the penult in the active, and the antepenult in the middle, naturally short, sometimes with the addition of an ε, sometimes not. The primary idea affixed to the active voice evidently was *traho;* in the middle, *traho meipsum ab aliquo*, puta, *periculo*, *I withdraw myself from danger*, I save myself, or I protect what is my own, or for my own interest. The idea may easily be extended so as to admit of being expressed by all the verbs Heyne has mentioned.—But let us examine both in some of the verses where they occur. It has been already observed, that there is no necessity for doubling the σ in ἐρύσομεν, as the syllable ρυ forms the first of the foot. The same observation applies to all the rest quoted by Heyne. Thus, b. 1. l. 485.

νῆα μὲν οἵγε μέλαιναν ἐπ' ἠπείροιο ἐρύσ(σ)αν.

ἐσπάσατο στέρνοιο· ἐρύσ(σ)ατο δὲ ξίφος ὀξύ.—B. 4. l. 530.

Upon l. 467. b. 4. he makes the following remark: "Possunt hinc emendari νεκρὸν γὰρ *f*ερύοντο (non γὰρ ῥ' ἐρ'.) there is certainly no need of the ῥ', as the γὰρ is the first syllable of

the foot. In this line the υ is short, as it naturally is, unless lengthened for the reasons already stated.—There is an example from b. 3. l. 373, which, according to the present reading, requires the σ to be doubled. But the slightest attention to the context will show, that νῦν, *nunc*, and not νύ. *igitur*, *utique*, is requisite. The line ought to be corrected thus:

καὶ νῦν κεν ἔρυσεν τε, καὶ ἄσπετον ἤρατο κῦδος
εἰ μὴ ἄρ' ὀξὺ νόησε Διὸς θυγάτηρ Ἀφροδίτη.

And *now* he had dragged him, and obtained great glory, had not Venus quickly perceived.

In the following, ἀπάνευθε μάχης εἰρύατο νῆες, b. 14. l. 30. "Suspicio, says he, jam aliunde facta firmatur vitio metri, vocali υ producta, ita ut nulla medela locum habeat." Instead, however, of the metre being incorrect, it requires no emendation, except that the ῥ' ought to be omitted after γὰρ; and is one of the strongest proofs of the soundness of the principle which I have endeavoured to establish. He then goes on to say, "Memorabile est et illud, quod in compositis digamma excluditur." What more could be said to show its complete nullity? Thus, Odyss. 1. l. 441.

βῆ ῥ' ἴμεν ἐκ θαλάμοιο· θύρην δ' ἐπέρυσε κορώνῃ.

These are the principal passages he has produced in support of his opinion concerning ἐρύω. Let us now examine whether ῥύομαι can be considered a separate verb with the antepenult long. The first example he gives is from the 15th book of the Iliad, l. 257.

ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.

Who does not perceive that ρύ is here long, as being the first syllable of the foot? The second is from b. 12. l. 8., and here the reading favours his opinion,—ἐντὸς ἔχον ῥύοιτο. But

as ῥύω and ἐρύω are evidently the same in signification, I apprehend the reading should be, ἐντὸς ἔχον ἐρύοιτο. The example from b. 6. l. 403. has the ρυ the first syllable of the foot. That from b. 17. l. 224. requires ἐρυοισθε; in b. 10. l. 417. οὔτις κεκριμένη ῥύεται. See also book 9. l. 396; b. 15. l. 29.—Ex hoc fit, he adds, ἐρύσατο media longa, cujus locum sæpe occupavit alterum ἐρύσσατο; atque hoc est *traxit*, illud *servavit*. Sic Il. 5. l. 344.

καὶ τὸν μὲν μετὰ χερσὶν ἐρύσατο Φοῖβος Ἀπόλλων.

See also b. 11. l. 363. b. 2. l. 259.—To establish the distinction between the two verbs, Heyne is obliged to make several violent changes; such as, ἐῤῥύσθαι for ἐρύεσθαι, in book 20. l. 194-5. The two lines I shall quote, as they afford an additional proof in support of my argument. Thus,

ἦγον· ἀτὰρ σε Ζεὺς ἐῤῥύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σὲ ἐρύεσθαι ὀΐομαι, ὡς ἐνὶ θυμῷ.

ἐρύεσθαι is evidently the future middle, by a syncope, for ἐρύσεσθαι, and cannot admit of such a change without a total perversion of the meaning.—"Fuit enim, he adds, ἐῤῥυμαι, ἐῤῥύμην, ut et ἐρύμαι, ἐρύμην, ubique media longa, ita et ἔρυτο, Il. Α. l. 138." Were the penult of ἐρύτο long, according to his account of the matter, it would be contrary to all analogy whatever. ἐρύμαι and ἐρύμην must be considered of the 2d conjugation; the penults of all whose tenses in the singular number are short, except in hexameter verse, when they form the first syllable of a foot. If any exceptions are to be found, they may be confidently pronounced errors, and require emendation. I allow that the antepenult of ῥύομαι is always long with the Attic poets, and hence some colour is given to Heyne's opinion. Thus, παῖδος φέρητος, ὃν θανεῖν ἐῤῥυσάμην. Eurip. Alcest. l. 11. ξένος παρασχὼν ῥύσεται τοὔμον δέμας.

Medea. l. 389. &c. But it ought to be considered, that there are several words that differ in their quantities in Homer and in the Attic poets. Thus, in the adjective ἄκων nolens, μάστιξεν δ' ἐλάαν, τὼ δ' οὐκ ᾱ̓κοντε πετέσθην. Il. 5. l. 366. 768. &c. Eurip. Ion. 746. οὐκοῦν ἑκών γε· τοῦ κ' ἄκοντος οὐ κρατῶ.

While upon this subject, I shall point out two errors in all the editions of Homer, which his editors have religiously preserved, contrary to an established grammatical rule, viz. *that neuter plurals, except the subjects refer to animated beings, are always construed with verbs in the singular number.* The passages that violate this rule are the two following, Il. b. 2. l. 135:

καὶ δὴ δοῦρα σέσηπε νεῶν, καὶ σπάρτα λέλυνται.

Here σπάρτα, *funes,* being neuter, and signifying no animated object, is construed with λελυνται, the 3. pl. of the perf. passive. The reading ought assuredly to be λέλυται, as the penult is the 1st syllable of the foot.

τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο. b. 13. l. 85.

λέλυντο is here the 3. pl. of the pluperf. pass.; the reading ought to be λέλυτο for the same reason as stated above. See Porson's Note, on l. 1141. of the Hecuba of Euripides.

145. ἢ Αἴας, ἢ' Ἰδομενεὺς, ἢ' δῖος Ὀδυσεύς.

The second conjunction in this line was, I suppose, ἠὲ, but, in consequence of the next word beginning with a vowel, the ε was elided, while the ἠ' remained long, according to rule 3. Thus we have a similar example in b. 2. l. 345.

Ἄρχευ' Ἀργείοισι κατὰ κρατερὰς ὑσμίνας.

The same correction is necessary in line 151.

ἢ ὁδὸν ἐλθέμεναι ἠ' ἀνδράσιν ἶφι μάχεσθαι.

147. ιλάσεαι for ἱλάσσεαι. 156. — ἐδηλήσαντο· ἐπεὶ, for ἐδηλήσαντ'· ἐπειὴ. See also l. 169.

164. —πολίεθρον for πτολίεθρον. 176. ἐσι for ἐσσὶ, wherever it occurs.

174. ἕνεκ' ἔμεο for εἵνεκ' ἐμεῖο.

185. ὄφρα εὐ εἰδῇς for ὄφρ', &c.

189. ——————— ἐν δ' ἄρα ἦτορ

Στήθεσιν οἱ λασίοισι, &c.

As Στήθεσιν, in all the editions, has the σ doubled to make the second syllable of the foot long, contrary to the nature of the language, and Homer's practice, I have thought it necessary to alter the reading. δ' ἄρα appears to me to be requisite to point out the *effect* of Achilles' agitation, and the οἱ seems to be more necessary with στήθεσιν than ἦτορ.

193. ἕως ὅγε ταῦθ' ὥρμαινε, &c.—It is surprising how many different opinions have been advanced respecting the first foot in this line. As it stands in most editions it is a trochaeus, ἕως being considered one syllable. Clarke, by no ordinary licence, would pronounce the foot ὥσω. Mr Knight supposes that ὁ should be ἑϝος, from some ancient writing; but this would form an amphimacer, or cretic foot. Heyne, with no better reasons, thinks the pronunciation should be ἕως ὅτταῦθ', as if he had heard Homer himself pronounce it! It is surprising that none of them should have adopted Bentley's emendation of ὅγε, which is both simple, and accords with the idiom.

203. ἦ ἵνα ὕβριν ἴδῃς. The verb εἴδω is said to have always the digamma; it is here inadmissible.

205. ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσῃ.

Upon this line Heyne thus remarks, " ὑπεροπλίῃσι media producta ut in tot aliis similibus vi accentus: ut censebat

Hermann. de metris, p. 81. cf. infra, B. 731."—I should suppose that very few would assent to this doctrine of Hermann's and Heyne's, respecting the power of the accent. It is so absurd, that it would only be a waste of time to dispute it. Had the syllable been the first of the foot, where the arsis falls it would have been lengthened; as it is not, the metre must be held to be incorrect. There are two ways of remedying it, either by reading ἦσι ὑπεροπλίῃσι, or ὑπεροπλείῃσι, as in b. 2. l. 792. ὃς Τρώων σκοπὸς ἷζε, ποδωκείῃσι πεποιθώς. l. 731. may be remedied in the same manner. Thus, instead of Ἀσκληπιοῦ, in which the penult is made long, the reading ought probably to be Ἀσκληπείου.—l. 588. requires a similar correction, προθυμείῃσι for προθυμίῃσι.—Those who are conversant with the writings of Homer, will easily recollect such changes as τεθνειὼς for τεθνεὼς, ὀνειδείος for ὀνείδιος, &c.

216. χρὴ μὲν σφωΐτερόν γε, θεὰ, ἔπος εἰρύσασθαι.

In this line the υ is long, contrary to what I have stated under l. 141. I apprehend the reading ought to be μῦθον ἐρύσασθαι, as below l. 221. and 273. and most other places. It is, however, to be found long in some other places, where it would be difficult to make any change: Thus, in book 17. l. 327. Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσαισθε. Perhaps the reading might be ὑπὲρ μοῖραν ἐρύσαισθε.

230. The digamma cannot be inserted with εἴπῃ after ἀντίον.

265. I have changed κάρτιστοι, both in this and the following line, into κράτιστοι.

307. ἤϊε σύν τε Μενοιτιάδῃ καὶ ἑοῖς ἑτάροισιν.

In all the editions the καὶ is long before another diphthong, καὶ οἷς ἑτάροισι, contrary to rule 1. The reading ought to be as in the text.

333. A similar emendation is requisite in this line, αὐτὰρ ὁ ἔγνω ἦσιν, &c. should be αὐτὰρ ὁ ἔγνω ἑῆσιν.

342. τοῖς ἄλλοις·—ἦ γὰρ ὅγ᾽ ὀλοῇσι φρέσι θυίει.

This line has occasioned no little trouble to critics and commentators. How is it possible, they ask, that the antepenultimate syllable in ὀλοῇσι can be long, as ο is a short vowel, and not sustained by any consonant? Clarke, who never had recourse to the digamma, except when he found himself in a difficulty, says, "pronunciabatur fortasse ὀλουῇσι vel olovêsi, quo fere modo οἶνος pronunciabatur *Winos*." Heyne, more attached to the digamma, says, "Turbat metri ratio in ὀλοῇσι. Atque in hoc manifesta fit utilitas doctrinæ de digamma. Nam scriptum fuisse patet ὀλοϝῇσι, quod pronunciatione duplicatum esse apparet ὀλοϝϝῇσι. Sic et Iliad. X. l. 5. Ἕκτορα δ᾽ αὐτοῦ μεῖναι ὀλοὴ Μοῖρ᾽ ἐπέδησεν. fuit ὀλοϝϝή."—The digamma proves here very useful indeed! But before either Clarke or Heyne delivered such an opinion, they ought to have enquired on what principles it could be inserted in the middle of such a word. If ὀλοὸς were shewn to be a compound, and the latter part could, by any plausible argument, be thought to have had the digamma, there would have been some reason for hesitation. As it is, nothing can be more completely erroneous. No other reason is given than that the syllable cannot be long without some support: but short syllables, according to their notions, are sometimes supported by the digamma; therefore the digamma must be here inserted. But one digamma is insufficient to make the syllable long. O, it's an easy matter to get over that difficulty; double it, and then you are quite sure of being right! Why the insertion of the digamma was just as necessary in ὑπεροπλίῃσι as in ὀλοῇσι. But another notable expedient was devised for that word,

the accent was sufficient to lengthen the antepenult! But why not insert the digamma in ὀλοῆς in the following line?

ἑλκομένας τε γυνοὺς ὀλοῆς ὑπὸ χερσὶν Ἀχαιῶν. b. 22. l. 65.

It is the same word and the same case, yet here no double digamma could be used, as the penult is short. In the line, however, under consideration, every person will perceive that the antipenultimate syllable in ὀλοῆσι is the first of the foot, and therefore, according to rule 4th, it must be pronounced as a long syllable, in common with several others. See observations on l. 20.

350. θῖν' ἔφ' ἁλὸς πολιῆς, ὁρόων ἐπὶ οἴνοπα πόντον.

That ὁρόων should be formed from the contracted participle by doubling, as it is said, the half of the ω, appears to me incorrect. It might be the participle of ὁρόω, if such a verb ever existed, of which, I think, there is no evidence. I would prefer ὁράων, as there are several instances of the α being short. Thus, b. 7. l. 448. οὐχ ὁράας δ', &c.

444. ῥέξαι ὑπὲρ Δαναῶν, ὄφρ' ἱλασόμεθα ἄνακτα.

Critics are not agreed as to the true reading in this verse. Heyne has adopted ἱλασόμεσθα from the Venetian copy. The Florentine edition, and 1st Aldus, have ὄφρ' ἱλασσωμεσθα. The 2d Aldus, ὄφρ' ἱλασσωμεθ' ἀνακτα, &c. The first syllables are always short, both in ἱλάομαι and the adjective ἵλαος, except when either of them forms the first syllable of a foot. In b. 1. l. 386. the ι is long, for the reason assigned. In b. 2. line 550. it is short. So also, b. 1. lines 100 and 147.

492. —τε πόλεμόν τε. The τ is unnecessarily inserted in πτόλεμόν. See rule 4.

505. τίμησόν μοι υἱὸν should, I apprehend, be τίμησον ἔμοι υἱὸν.

515. ——ὄφρα εὖ εἰδῶ I would prefer to the common reading ὄφρ' εὖ, &c. as being more agreeable to the ear.

583. *αὐτικ᾽ ἔπειτα ἴλαος Ὀλύμπιος.* I have said above, under line 444, that I considered both the first syllables in *ἴλαος* as short. In this line, according to the common reading, *αὐτικ᾽ ἔπειθ᾽ ἵλαος*, &c. they are both made long, which, I think, is inadmissible. By substituting the lenis for the asper, and restoring the elided vowel only, the penult is made long, as being the first syllable of the foot.

FINIS.

C. Stewart, Printer.

ERRATA.

I. De Prosodia.

P. 10. l. 1. *for* cujus, *read* quarum

— (note) *for* duobus, *read* duabus

16. l. 3, from bottom, *for* ἕξει δ᾽, *read* ἕξει δ᾽,
˘ ¯ — ¯ ¯

18. l. 8, from do. *for* τίς τὴν, *read* τίς τὴν
˘ ¯ — ¯ ¯

19. last line, *for* νῦν οἱ, *read* νῦν οἱ
˘ ¯ — ¯ ¯

29. l. 11. *for* ὀρώρει, *read* ὀρώρει
˘| ¯ ˘ | — ˘| ¯ ¯|

30. l. 14. *for* ὑπὸ, *read* ὑπὸ
¯ ˘ — ˘ ˘

31. l. 11. *for* καὶ θορύβου, *read* καὶ θορύβου
¯ ˘ ¯ ¯ — ¯ ˘ ˘ ¯

43. l. penult. *after* deum, *read* denotans

II. Dissertation.

P. 20. *for* τιμωρεῖν, *read* τιμωρεῖν
¯| ˘ ¯ — ¯| ¯ ¯

22. l. 9. *for* in which ει is constantly made long before η, *read* in which ει is constantly made short before η.

24. *for* 151, *read* 51

25. (note) *for* Αἰδίοος, *read* Αἰδοῖος

27. l. 21 & 24. *for* ϋἱὲ, *read* υἱὲ, *and for* Ὦ ϋἱὲ *read* Ὦ υἱὲ
¯ ˘˘| — ¯ ¯|

30. l. 17. *for* nor the diphthongs, *read* nor, perhaps, the diphthongs

III. First Book of the Iliad.

L. 89. *for* ἐποίσει. *read* ἐποίσει,

96. *for* ἄλγε᾽ ἔδωκεν, *read* ἄλγεα δώκεν

145. *for* ἢ᾽ δῖος, *read* ἢ δῖος

343. *for* ἅμα πρόσω, *read* ἅμα τε πρόσω

591. *for* φοδὸς, *read* ποδὸς

Notes.

P. 32. l. 16. *for* σὲ ἐρύεσθαι, *read* σ᾽ ἐρύεσθαι